

Windspeaker

MARCH 1997

Canada's National Aboriginal News Source

Volume 14 No. 11

WHAT'S INSIDE

QUOTABLE QUOTE

"There was so much wrong-doing, but I can't say how guilty and ashamed I am. They [the victims] would never believe me anyway."

—William Starr, referring to his abuse of students at a residential school in Saskatchewan.

TOP ACHIEVERS

Another National Aboriginal Achievement Awards gala has come and gone, and *Windspeaker* was there to record all the happenings. Check out our special section honoring this year's 14 winners.

BUILDING A BETTER TOMORROW



Windspeaker publishes its third Classroom Edition. Students across Canada will benefit from the information regarding such topics as Aboriginal issues and the media, finding the balance between economic development and tourism, and the current leaning toward having designated Aboriginal seats in provincial parliaments and on some municipal councils. Special section enclosed.

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PUBLICATION MAIL REGISTRATION #2177
POSTAGE PAID AT EDMONTON

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The advertising deadline for the APRIL 1997 issue is Thursday, MARCH 20, 1997.



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NEIL DIAMOND

Catching air!

Roy Snowboy of the Chisasibi Cree Trapper Team comes off a mogul in the 3,000 km Raid des Braves snowmobile race in northern Quebec, won this year for the first time by a Cree team (See story p. 25).

Indian Affairs faulted in Barriere Lake dispute

By Alex Roslin
Windspeaker Contributor

BARRIERE LAKE, Que.

A breakthrough has occurred in the 16-week Algonquin blockade of a logging road in La Verendrye Park that could end the standoff just months before an expected federal election.

Quebec Superior Court Judge Rejean Paul, who spent eight months as the federal mediator in the dispute, has made a series of recommendations to end the dispute that could allow the blockade to be taken down in coming weeks.

In a two-page letter sent to Indian Affairs Minister Ron Irwin on Jan. 28, Paul sides with the Algonquins who set up the blockade last October.

Indian Affairs had no choice but to accept Paul's recommendations, even though they seem to contradict the position Ottawa has taken on the growing Barriere Lake conflict for the last year.

"It's a relief the judge has come to his senses," said Michel Thusky, a spokesman for the protesters in Barriere Lake, a four-hour drive north of Montreal.

But Thusky cautioned that Paul's letter addresses only some of the Algonquin concerns, particularly a year-long leadership dispute in Barriere Lake. Agreement is needed on other issues — like forestry activities and reopening the community's school, which has been closed for the past year — before the blockade comes down, Thusky said.

Paul recommends that only community members with a contact with the land should be able to choose Barriere Lake's chief. It may seem like a simple point, but for more than a year it's been at the heart of a bitter dispute that has divided the community and sown resentment against Ottawa.

Barriere Lake was thrown into turmoil in January 1996 when Irwin decided to no longer recognize the community's long-time chief, Jean-Maurice Matchewan, and appointed a group of the chief's opponents to run the band.

Matchewan's supporters prevented the new band council from setting up shop in the com-

munity, claiming that it was supported only by a minority of Algonquins, most of whom didn't even live in Barriere Lake. The new council operates from Maniwaki, 150 km to the south. The new band council was also accused of being too close to logging interests cutting on Algonquin land.

For the past year, the school has been closed and the community has been without a recognized chief. Community members selected Elder Harry Wawatie as their new chief last spring, but Indian Affairs refused to recognize the election.

Blockade organizers also say health care services have been disrupted. Wawatie's wife, Helen, had to have her finger amputated last spring because she is a diabetic and she claims adequate medical attention was not available owing to disrupted health services.

Tensions have grown more strained as forestry companies have warned that the blockade threatens 500 to 600 jobs in the region. Last month, Algonquins put out a call for emergency donations of food, claiming that basic necessities had grown scarce in Barriere Lake.

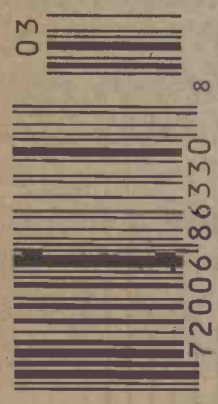
Since being appointed last

May, Justice Paul spent fruitless months trying to break the logjam at the heart of the dispute — how to replace the chief that Indian Affairs removed a year ago. Last month, the judge resigned.

In his letter to Irwin, Paul finally announced that he agrees with the traditionalists, who argued that only individuals with a connection to the community and land should be able to vote for chief. The argument is based on the traditionalists' claim that their opponents are mostly Algonquins who moved out of the community years ago.

Paul wrote also that the traditionalists are "a clear majority" in the community and suggested that a new election be held as a way out of the impasse.

But Paul's recommendations are being rejected by the Algonquins who've run the band for the past year, and who could challenge a future election in the courts if they are left out in the cold. Anthony Vincent, an Algonquin who works for the Maniwaki-based band, questioned Paul's "objectivity" and accused him of helping Indian Affairs cover up corruption that previous chiefs in Barriere Lake (See Barriere Lake Page 5.)



NATION IN BRIEF

International court puts trial on hold

The First Nations International Court of Justice announced that it has postponed its second sitting. It was originally set for February. The reason for the postponement was attributed to the need for further fundraising. The court is entirely dependent on donations from individuals and organizations. The court had its inaugural sitting in April 1996 when Indigenous judges from North America, Australia and New Zealand came together to consider whether to hear allegations against Canada in *The First Nations of Turtle Island v. Her Majesty in the Right of Canada*. Evidence on a number of counts was to be presented at the February sitting. Organizers remain hopeful that they will be able to raise sufficient funds to support the next sitting of the court later this year.

War medals to be auctioned

The medals awarded to a Native soldier of the Second World War will be auctioned off later this month in Toronto. Sergeant Tommy Prince was the most decorated Native soldier of that war and his medals are expected to fetch more than \$20,000. But Aboriginal people are unhappy and say the medals belong to the Aboriginal community. Winnipeg dealer Ian Laing purchased the medals for \$10,000 and has been offered \$8,500 for them from the Native community, though there is question as to their authenticity. Aboriginal Centre of Winnipeg spokesman Bill Shead said the medals were declared lost in a fire at Prince's home in the 1960s. Laing said the medals are authentic and Prince probably pawned them because he lived in poverty. Shead said his group is working with the Canadian War Museum to return the medals to Aboriginal people.

Action on report, the sooner the better

Georges Erasmus predicts an end to "roadblock politics" if the government adopts the recommendations of the Royal Commission on Aboriginal Peoples. As commission co-chair, Erasmus has been touring the country speaking to governments and Native people about the commission's recently released 4,000 page report. Erasmus said confrontations likely won't occur once Aboriginal people have their own governments and their own parliament—just two of the report's recommendations. Canadians support Aboriginal self-government, but are shying away from the billions of dollars the report recommends be pumped into Aboriginal affairs over the next 20 years. Erasmus said that the sooner the financial investment is made, the sooner the country will benefit.

Reaching out to youth

Elijah Harper and leaders of Manitoba's five main Aboriginal organizations have announced plans to host an Aboriginal youth conference in Winnipeg this coming spring to focus on substance abuse, gang activity, vandalism, violence, prostitution and other issues, and to provide a better future for youth. The conference will run from April 21 to the 23rd in Winnipeg. Harper said he hopes the conference will lead to a Canada-wide Aboriginal youth policy, as envisioned in the final report of the Royal Commission on Aboriginal Peoples.

Policing agreement reached

A tripartite policing agreement between Canada, Alberta and the Alexis First Nation was announced by Roderic Alexis, Chief of the Alexis First Nation, with federal Solicitor General Herb Gray and Alberta Justice Minister Brian Evans. The agreement establishes the Alexis First Nation Police Service which will be phased in and eventually assume responsibility for providing policing services to the community.

Klahoose treaty framework agreement signed

The Klahoose First Nation of British Columbia signed a framework agreement with the governments of Canada and B.C. that outlines the main topics and procedures for further negotiations towards an agreement-in-principle under the B.C. Treaty Commission process. "In my view, the Klahoose people have shown great determination throughout this process," said Klahoose chief negotiator Kathy Francis. "Today we have signed a framework agreement with the two other levels of government. Tomorrow we will start, with the same determination, our agreement-in-principle negotiations."

Bank donates dollars to support students

University of Saskatchewan president George Ivany with Matthew Barrett, chairman and CEO of the Bank of Montreal announced that the bank is donating \$160,000 to support Aboriginal students at the university. The donation was made in response to the university's "First and Best National Campaign" and will be used to fund the establishment of an area for Aboriginal students, "a space where we can work to meet the urgent needs of our ever-growing Aboriginal student population."

Inuit on the hunt

There will be a limited polar bear hunt in Labrador. The Labrador Inuit Association will issue four licences to be used between Feb. 8 and June 30. Only one polar bear of either sex can be taken on each licence. Bears equipped with radio transmitters or collars and female polar bears accompanied by cubs, may not be taken.

Centre will help limit municipal resistance

By Marty Logan
Windspeaker Contributor

OTTAWA

A new centre for municipal-Aboriginal relations will help First Nations advance toward self-government, said a Native leader.

"The less resistance we have and the greater understanding that we have, the easier it is to close our deals and move forward with our agendas," said Blaine Favel, chief of the Federation of Saskatchewan Indian Nations.

"As our jurisdictions emerge and expand, we need a corresponding reduction in the jurisdiction of surrounding governments, be they local, provincial or federal."

The Ottawa-based centre will collect information about deals between First Nations and local governments across the country, so other groups can learn from those examples, said its manager Peter Froot.

"My sense is, in varying ways, there are a lot of agreements out there that are working," he added in an interview, but "the

experiences and the examples tend to be local," he said. "There are relevant examples from all over the country."

The centre's job will be to collect those examples for other groups to examine.

Froot said a study done prior to setting up an urban reserve (Muskeg Lake) in Saskatchewan set out the issues important to local governments and First Nations.

"It sort of smoothed the ground," he said.

Favel said Saskatchewan First Nations meet quarterly with the province's municipalities.

Many of their officials "have very limited knowledge of the legal and historical foundation of our issues, and it's important for us to educate them so that there is no resistance," he said.

"If they put up blocks of resistance, it makes it very difficult, in some cases, to settle land claims. They refuse to vacate their jurisdiction."

Froot said some local governments have been frustrated at not being formally involved in negotiations over treaties and self-government between Native bands and higher levels of gov-

ernment. They also worry about what will happen to their tax revenues if First Nations are given taxation powers.

Favel said it's important to have those discussions. "We need to have good relations in order to move forward with our issues."

Having such discussions with local governments doesn't relegate First Nations to municipal status, said Favel, just as negotiating with provincial and federal governments doesn't make First Nations provincial or federal governments.

The discussions are not ends in themselves, but steps toward the Native agenda, the chief said.

The Centre for Municipal-Aboriginal Relations will be guided by a steering committee formed by members of the Indian Taxation Advisory Board and the Federation of Canadian Municipalities. The federation represents municipalities across the country. The taxation advisory board was established by Indian Affairs to advise First Nations considering taxation on reserves. It makes recommendations to Indian Affairs Minister Ron Irwin.

Military denies radioactive waste dumped at Ipperwash

By Kenneth Williams
Windspeaker Staff Writer

SARNIA, Ont.

The Department of National Defence has stated that there is no radioactive waste buried on Camp Ipperwash. The department was responding to an allegation that dozens of barrels, marked with radioactive waste symbols, had been buried on the camp in 1979, while it was still used as a military training base.

"We are concerned about safety," said Lt.-Col. Steve Woodland, director of the Nuclear Safety Compliance Team for the Department of National Defence.

"There's no documentation to support the statement. We're talking five trucks; we're talking a lot of barrels. We would never have that volume of waste. The whole scenario is just not supported by the way we do anything."

But Don Cloud, spokesman for the Kettle and Stony Point First Nation, is not convinced.

"We have to see the actual formal report and we have our expert advisors in place to protect our interests," he said. "We have suspected this all along and this is our first solid proof. It's the only incident that we know of, but our people have talked about it for years."

The "solid proof" is an affidavit signed by an unnamed soldier who claimed to be a private in the Royal Canadian Regiment who witnessed barrels of radioactive waste being unloaded near the grenade range in 1979.

For Woodland, this just doesn't mesh with the way the military handles and disposes radioactive

waste.

"We have done a detailed documentary review," said Woodland. "Documentary policy since the sixties is to dispose of radioactive waste in a licensed facility."

Even so, an allegation was made and Woodland felt compelled to investigate to ensure the safety of the people who were now residing on and using the camp. That investigation started with a complete documentary search of Defence papers, within its own files and at National Archives, to see if there was any record of radioactive waste being disposed at the camp.

"We did a detailed review of all disposal documents in DND," said Woodland. "We bracketed plus or minus 3 years from when the alleged dumping occurred in 1979."

When that failed to turn anything up, he then organized and led a team of technical people who did an on-site inspection of the base. The team consisted of three other technical people from Science Applications International Corp., Canada, from Ottawa who did the actual survey. SAIC Canada is a contractor that does radiological decommissioning work for the Defence Department.

"We went in on the date set up. I introduced my team to the First Nation representatives and told that safety is our primary concern," said Woodland. "We described the procedure, and fielded the questions and concerns that they may have. After that, we went out onto the site."

The conclusion: nothing but normal background radiation. "We found nothing at all above

natural background radiation readings," he said. "We took a variety of background readings in other areas of the camp and they were the same. They were typical of natural background readings."

Even so, Cloud wants the First Nation's group of experts to analyze the report and copies of the field readings before he's convinced.

"Word of mouth from our people from being there all through the years. We have hunters who go through there and people who draw wood from the forest," he said. "We have to consult with our expert advisors to see what avenues are open for us and to see what we should do."

A final written report is about two weeks away, as soil and water samples taken from the camp are still being analyzed. But as far as Woodland is concerned, there is no factual evidence to support the claim of barrels of radioactive waste being buried anywhere on the camp.

"I will categorically deny that any radioactive waste was disposed of or dumped on the site," said Woodland. "I have no factual evidence of such an event."

Cloud points out that this will not affect the negotiations that the First Nation is in with the federal government for the return of the camp to reserve status. The camp was appropriated from the Kettle and Stony Point First Nation during the Second World War but wasn't returned as promised.

"If there was anything that was found there that was really dangerous, I would hope that the clean-up would start a lot quicker," said Cloud.

Lan

By Marty Logan
Windspeaker

A Native general government supposed to have full control of resources controlling off the "When there to alien that's what Tom Lind Westbank F

Tree gov

By Darah H
Windspeaker

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By Charles
Windspeaker

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Land management plan dangerous

By Marty Logan
Windspeaker Contributor

OTTAWA

A Native activist says a federal government plan that is supposed to give First Nations full control over their land and resources could lead to bands selling off their property.

"When the opportunity is there to alienate Native land, that's what happens," said Tom Lindley of B.C.'s Westbank First Nation.

The Westbank band's Robert Louie is chairman of the Interim Lands Advisory Board, the body promoting the plan to give First Nations the authority and jurisdiction to manage their reserve lands and resources, although title to the land will remain with the federal government.

Fourteen bands have signed the agreement with Ottawa. In December, the bill to make the agreement law was given first reading in the House of Commons.

Lindley said a similar law in the United States in the late 1950s led to the extinction of 160 bands before it was repealed the next decade.

The Canadian government "wants to do a land grab," Lindley said. "When the federal government and the provincial government(s) are finished with [the 14 bands,] it will throw their ass out the door onto the street with the rest of us."

Minister of Indian Affairs, Ron Irwin, has affirmed that land title will remain with the

federal government, but "as far as I'm concerned, the policy is, it's their land," he said. "I don't care about the technicalities."

Chief Margaret Penasse-Mayer said the deal will allow all her band members to benefit from economic development. The code of development — that all participating bands must develop — will end the concentration of businesses on land owned by a few families on the Nipissing First Nation in Northern Ontario, she said.

But Lindley said the Native

people negotiating such deals are ignoring the grassroots that elect them.

"They can abandon and sell their rights all they want, but they do not have the inherent or delegated authority to get rid of my rights or my grandchildren's rights."

Second reading of the bill has been delayed until the beginning of March because of legal wrangling with the Indian Affairs and Justice departments, said an official at the lands advisory board.

Treaty process doomed unless governments dump 'arrogant' attitude

By Darah Hansen
Windspeaker Contributor

SECHLT, B.C.

Negotiators for both Canada and the province said they were shocked and surprised by an angry message delivered this past week by the chief of the Sechelt Indian Band threatening to bring to an end his band's participation in land claims under the BC Treaty Commission.

"We are on a long and expensive road to almost certain rejection and failure. So, for the protection of my people, I am calling a halt," Chief Garry Feschuk told government negotiation teams at a meeting of all three parties held Feb. 12 at the band's new longhouse in Sechelt.

Feschuk gave negotiators until March 11 to re-examine their governments' roles within the treaty commission process. He

said without a change in attitude — described by him earlier in the meeting as "patronizing" and "arrogant" — the Sechelt will walk away from the table.

And if that happens, Feschuk said, it will signal to other First Nations currently in the process that their treaties too are doomed.

"If you can't negotiate with the Sechelt, you won't be able to negotiate with anyone," he said.

Feschuk's remarks came as a "total surprise" to negotiators Robin Dobson for Canada and B.C.'s Bill Lefeaux-Valentine.

Dodson said he had thought talks between his government and the Sechelts were running on schedule, even on the "difficult issues."

But, Dodson added, strong reaction to certain issues is not unusual at talks like these. It's

part of the process, he said.

"There's no substitute for the hard, difficult task of butting heads at the negotiation table."

Both government officials reiterated their faith in and commitment to the treaty commission process and its ability to produce mutually-agreeable results, but added there is likely room for improvement.

"I do feel Sechelt is a priority and look for the earliest opportunity to sit down and explore moderations to the process," Lefeaux-Valentine said.

That meeting was set to happen on Feb. 18, when all three chief negotiators will discuss the problems one-on-one and try to come up with solutions.

Feschuk agreed to meet with the other two parties this week, but added he was still wary the full weight of his band's position isn't being taken seriously.

"I really don't think either of

you have listened to what I had to say today," he said.

Feschuk said there are certain issues on which the band will not budge from its current position. Those include land status under the Canadian Constitution and Sechelt self-government. The provincial and federal governments have repeatedly asked to explore options in both those areas.

Income tax exemption has also proved controversial, with the federal government offering an agreement comparable with that recently negotiated with the Nisga'a.

But the chief said that deal is "inequitable and irrational" when applied to the Sechelt situation. Moreover, he refused to have an agreement made outside the treaty commission process "rammed down our throats on a 'take it or leave it basis'."

The Sechelt are asking the tax

exemption be phased out over two generations, or 50 years. Under the Nisga'a agreement-in-principle, the phase-out period is 12 years.

Wednesday's angry words were not the first of their kind at the Sechelt table. Since joining the treaty commission process over two years ago, the Sechelt have often expressed frustration with its slow, bureaucratic nature and the perception that the governments are trying to tell them what's best.

Last November, the Sechelt tried to short-cut the process by offering a cash-only settlement in the range of \$238 million.

It didn't work. The feds and province came back with a cash-only figure of \$45 million, forcing those discussions, along with issues of land and forestry, to be put on the back burner while the parties agreed to talk about other portions of the agreement.

Museum takes the 'Native' out of Native gallery

By Charles Mandel
Windspeaker Contributor

EDMONTON

Despite efforts to involve the Native community in the redevelopment of a gallery, officials at the Provincial Museum of Alberta have suddenly found themselves in the midst of a debate over cultural appropriation.

The museum is currently in the process of refurbishing its Aboriginal peoples gallery, a four-year, \$2.2-million process. When the 900 sq. m gallery is completed in September, the museum anticipates having a state-of-the-art showcase of human history and culture documenting 11,000 years of Alberta Aboriginal life.

"We think it will probably be a milestone gallery and go a long way to promoting understanding and healing between the two cultural aspects involved," said Philip Stepney, the museum's director.

However, Alberta Native artists are furious after learning the museum commissioned non-Natives to paint a series of murals depicting Aboriginal history for the gallery.

Three murals, about four metres by 12 metres, are being painted by Zhong-Ru Huang and Zhong-Yang Huang, artists and brothers from Regina. The

subject matter the brothers are depicting include a naming ceremony and the first encounter between Aboriginal people and white culture in Alberta in 1754 when explorer Anthony Henday encountered a Native encampment.

Maggie Ray Morris, an Edmonton painter and muralist, is creating the fourth mural, a composite meant to interpret the seasonal movement of Natives across the land.

"I'm really pissed off," said Jane Ash Poitras, an internationally prominent painter who lives in Edmonton. "We can't paint our own paintings, because we're still not good enough. Even though we've won awards, even though we've attended the [Venice] Biennale, we're still not good enough."

Poitras fumed over the fact that none of Alberta's Native artists were invited to even bid, much less work, on the murals. "You come into Alberta and you wouldn't even know an Indian lives here."

Stepney said the museum has done its best to involve Aboriginals in the interpretation and design of the gallery since its inception. The museum formed a Native advisory group of four Elders, has had groups of Aboriginal Elders in for continuous peer reviews of the gallery, and

has about 20 Native contractors working on the gallery redevelopment.

The museum looked at similar murals in other institutions across Western Canada to develop a short-list of artists. Staff at other museums also made recommendations. A short-list of five artists, none of them Aboriginal, was created.

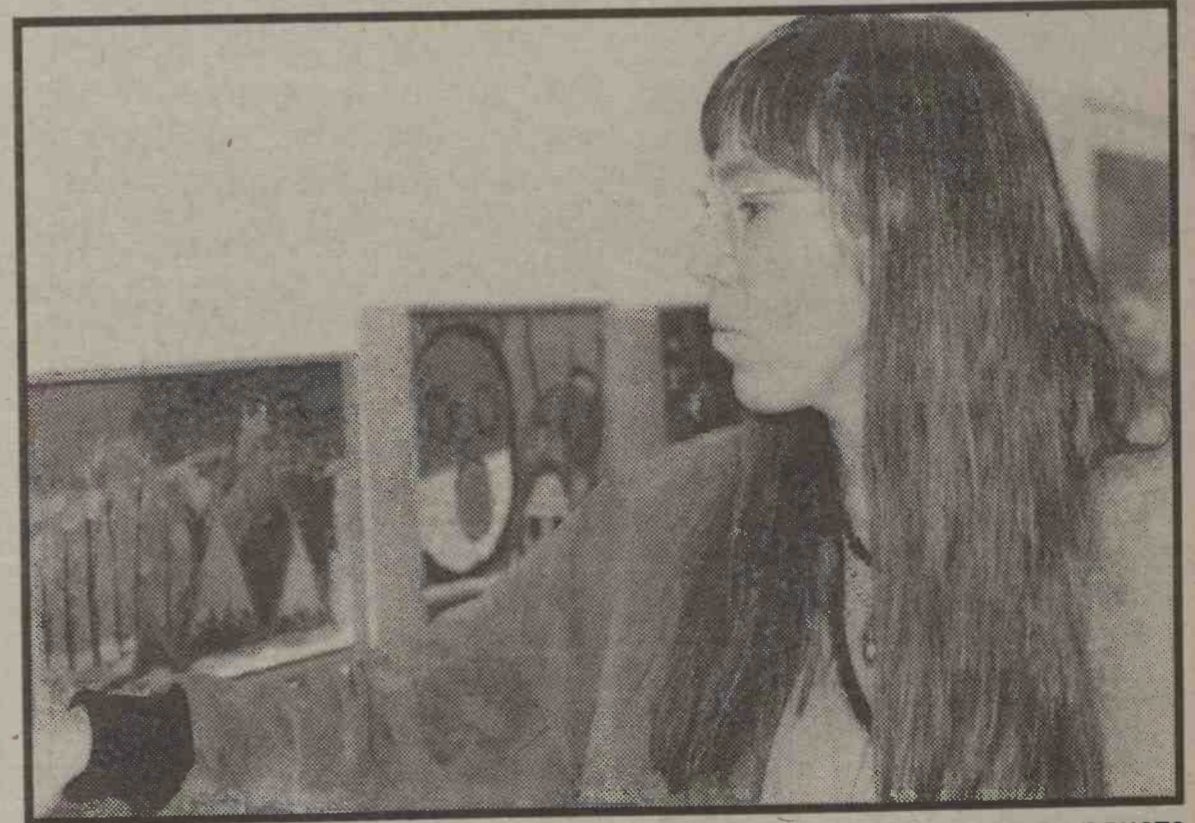
Two main factors were decisive in awarding the contract to the Huangs, said Stepney. One was availability to do the work within the required time; the other was their experience in painting this kind of work.

Zhong-Ru previously painted two murals in Duck Lake, Sask. showing the Riel Rebellion, while his brother painted a mural depicting Native culture for the Royal Saskatchewan Museum.

"We don't regard this as a real issue, because what is being depicted is entirely appropriate and has been reviewed, approved and verified by our Aboriginal people," said Stepney. Zhong-Ru said good art takes into account people's commonality.

"As an artist, you can paint anything. I can paint Caucasian, Canadians, black people. Human beings have a lot of things in common. It doesn't matter, different races."

But Poitras said, "It takes knowledge and an Indian who



FILE PHOTO

Artist Jane Ash Poitras is angry the museum chose non-Native artists to paint the murals in the Native peoples gallery.

knows. How could they have the feeling, the soul and the pain I have. They couldn't."

Patricia McCormack, an assistant professor at University of Alberta's School of Native Studies, helped draft the storyline for the Native peoples' gallery when she worked as the museum's ethnology curator from 1984 to 1994. She pointed out the murals require a specialized approach to art, involving realistic, historical representation.

McCormack noted the Huangs have a history of working with museums doing historical murals.

"The Native artists I'm famil-

iar with aren't doing that kind of art. In all fairness, if there had been a known Native artist who does that kind of art, I'm quite sure the museum would have talked to that individual."

However, Joane Cardinal-Schubert, a widely exhibited and well-respected Calgary painter, said it boils down to a matter of self-determination and that if it's going to be a First Nations gallery then it should be created by First Nations people.

"It's problematic painting a historic view of what Indians would have been like 100 years ago when you're non-Indian."

Price paid is high enough

By Trevor Sutter
Windspeaker Contributor

SAINT JOHN, N.B.

William Peniston Starr said he is "surprised and disappointed" by the number of lawsuits resulting from the years he sexually abused former students at the Gordon Indian residential school in Saskatchewan.

Starr, the former director of the school's students, denied the sexual abuse was as widespread as the lawsuits suggest.

More than 100 former students of the residential school have filed civil lawsuits in the Court of Queen's Bench as a result of sexual and physical abuse at the government-run school on the Gordon reserve north of Regina.

Starr, 66, was convicted three years ago of 10 counts of sexually assaulting 10 male students, ages seven to 14, when he was the administrator of the residential school between November 1960 and June 1981.

He was sentenced to four-and-one-half years in jail in 1993 and was released on Feb. 13, 1996.

"I pleaded guilty, I was incarcerated and I'm still in treatment — what more can I say?" Starr said in a telephone interview on Wednesday from his home in New Brunswick. "I'm still trying to get my life back together."

Starr said he is "surprised and disappointed" when told of the number of lawsuits filed against him and federal government.

More than half of the 106 lawsuits filed so far have been settled out of court and more than \$3 million in compensation has been paid to the victims.

"Good God," he said when told of the number of lawsuits, "they are certainly not all legitimate."

Starr, who is reunited with his wife, believes he has paid a high enough price for his sexual abuse and said the lawsuits are making it difficult for him to get on with his life.

"It is creating a great deal of stress," he said, adding he still

suffers from bouts of depression. "I realize I wrecked their [the victim's] lives, but I also wrecked my life and there's nothing I can say to change things."

"There was so much wrongdoing, but I can't say how guilty and ashamed I am," he said. "They [the victims] would never believe me anyway."

One of Starr's early victims, who asked not to be identified, said he is struggling with emotional problems stemming from years of sexual abuse.

"There's a part of me that's angry and there's a part of me that says I should forgive," he said in a telephone interview Thursday. "I don't know what to think, I have a lot of anger for him, although my life has changed over the years."

The victim was also not impressed with Starr's comments, saying they fall short of an apology.

"He makes it sound as though it wasn't entirely his fault and it makes me angry to know he's already out of jail," he said.

In releasing Starr last February, the National Parole Board ordered him not to contact any of his victims or children under the age of 13 unless supervised.

The board also noted the former school administrator has undertaken numerous treatment programs and individual counseling for sexual abuse during his time in jail.

"You have come a long way in recognizing your behavior, accepting full responsibility, increased insight, victim empathy, and have developed a release prevention plan," the board told Starr in granting his release.

"Although it is not apparent that you have resolved your sexual identity, continued counseling and support will assist you in this regard," the board said.

The board also expressed concern about the effect the civil lawsuits would have on Starr.

"This is seen by the board as a stressor and must be managed by you (Starr), your wife and your supervisor."

Agreement signed

VANCOUVER

Representative of the Yale First Nation and the governments of Canada and British Columbia announced Feb. 12 the signing of a framework agreement which outlines the topics, procedures and timing for agreement-in-principle negotiations under the B.C. Treaty Commission process. The framework agreement is the first to be signed with a First Nation in the Fraser Valley.

"On signing this framework agreement, we are committed to building a mutually beneficial future with the non-Aboriginal people who have come to know the Yale traditional territories as their home," said Chief Robert Hope of the Yale First Nation.

"We have prepared to negotiate with Canada and British Columbia the sharing of our traditional lands and its resources."

"It is with great pleasure that I sign this agreement between the Yale first Nation, Canada and British Columbia," said Ron Irwin, Minister of Indian Affairs and Northern Development.

"This framework represents an important step towards reaching a fair and just treaty settlement," Irwin said.

"I would like to acknowledge, in signing this agreement, the highly co-operative attitude of the Yale First Nation in building relationships with neighboring communities and the Canadian and British Columbia governments," said John Cashore, B.C. Minister of Aboriginal Affairs.

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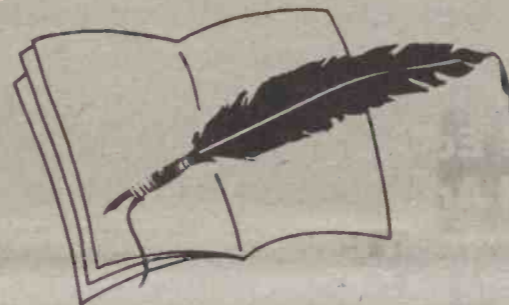
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NOTICE OF VOTE

TO: THE MEMBERS OF THE KAINAIWA/BLOOD TRIBE

TAKE NOTICE that a Vote of the Voters of the Kainaiwa/Blood Tribe pursuant to the Voting Guidelines will be held on the 7th day of March 1997 to determine if the Voters of the Kainaiwa/Blood Tribe 21 years of age or over determined on the date of the Vote approve and assent to the proposed Settlement Agreement dated for reference the 7th day of November 1996 between Her Majesty the Queen in Right of Canada and the Kainaiwa/Blood Tribe (the "Settlement Agreement") and to the proposed Trust Agreement dated for reference the 7th day of November 1996 between the Kainaiwa/Blood Tribe and the trustees appointed by the Kainaiwa/Blood Tribe (the "Trust Agreement").

The Ratification Vote will take place on March 7, 1997 from 9:00 am until 8:00 pm at Senator Gladstone Hall on the Blood Reserve.

AND TAKE NOTICE that mail-in ballot packages are available and may be obtained by Voters who are on the List of Voters, and are unable to vote on the Voting Day and presently live off reserve by contacting the Ratification Officer at the address below.

Copies of the Settlement Agreement and the Trust Agreement may be obtained from:

Blood Tribe Administration Office; or
Roger Cardinal, Ratification Officer, Department of Indian Affairs and Northern Development,
630 Canada Place, 9700 Jasper Avenue,
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Natives protest at Congress

By R John Hayes
Windspeaker Staff Writer

WASHINGTON, D.C.

In a "Rally for Indian Sovereignty," Native American leaders gathered in Washington to protest what they called "proposals that seriously threaten the constitutionally mandated trust relationship between Indian tribes and the U.S. government." The rally was sparked by the attachment of a rider to a 1997 appropriations bill by Senator John Chafee of Rhode Island, which violated the sovereignty of the Narragansett Indian Tribe from the same state.

"Senator Chafee, at the eleventh hour, bypassed the authorizing committee, without a public hearing, with no floor debate, without our consent, with no input from us, behind closed doors, attached a non-germane rider which holds that our Federal trust lands are not 'Indian lands' for purposes of gaming under the Indian Gaming Regulatory Act," wrote Narragansett First Councilman Randy Noka in an open letter to President Bill Clinton. "We alone, among the over 500 Indian tribes, were singled out for disparate treatment."

The Narragansetts were one of the most powerful American tribes in colonial times, but have suffered recently. As Noka noted, they suffer from serious unemployment and, when employed, earn considerably less than the average salary in the area.

"Roughly 30 per cent of the tribe's potential labor force earn an income of less than \$7,000 a year," Noka said. "Our state is in desperate need of the jobs and tax relief that our project would have provided."

In an attempt to solve their economic woes, the tribe had spent the last five years planning a bingo hall for the reservation near Charlestown, Rhode Island, and had incurred a debt that the facility was to have paid off. Chafee's rider, an addition to an omni-

bus funding bill, makes it illegal for the Narragansetts to operate a gambling facility in a state full of similar gambling. Rhode Island profits from dog racing, jai alai, simulcast racing, pari-mutuel wagering and thousands of video slot machines. Chafee and state governor Lincoln Almond have repeatedly said that the tribe shouldn't be allowed to build a Las Vegas-style casino in the state, but what was on the drawing board was a bingo hall, according to Noka.

"If the State of Rhode Island can use gaming revenues to help it carry out government services," Noka said, "why can't the sovereign Narragansett Tribal Government do the same under [the Indian Gaming Regulatory Act]?"

Other Native leaders see the issue as having broader significance for other American tribal governments. They see the Narragansett issue as a kind of test case to see how strong the federal government's constitutional trust relationship with Native tribes is when put to the test.

"Tribal leaders from across the nation are gathering not only to protest specific congressional attacks on our rights as sovereign Indian tribes," said National Congress of American Indians President Ron Allen, "but to show our support for the Narragansett Tribe and for each other."

"Congressional action could impact tribal government, law enforcement, taxation, welfare, housing and gaming," said Keller George, president of the United South and Eastern Tribes. "We're not talking about line items in the federal budget. We're talking about the cultural and economic survival of our people."

Congressman Patrick Kennedy of Rhode Island and Senator Paul Wellstone of Minnesota joined the rally. Hawaii Senator Daniel Inouye requested a 1997 hearing to look into the whole issue.

Barriere Lake

(Continued from Page 1.)
had engaged in. Vincent also insisted that his group is supported by most community members.

Some outside observers don't appear to agree. Robin Greene, a Native Elder from Shoal Lake in northwestern Ontario who assisted Justice Paul in the mediation effort, said the Maniwaki-based band's supporters are not the majority. Many haven't lived there for years, he said: "Some of them aren't even members of the band."

Greene said Irwin made "a mistake" a year ago when he appointed a council that didn't enjoy the community's support.

"That's the biggest mistake they made," he said. "They created that division by doing it that way because the [new council's

members] were urban people who didn't live in the reserve. That's where the trouble started."

For its part, the Indian Affairs department, which accepted Paul's recommendations two days after he made them, seems eager to resolve the dispute.

"It's clear after nine months of mediation that the issue is more complicated than we thought," said Gordon Shanks, assistant deputy minister in the Indian Affairs department, in a press conference late last month.

Shanks maintained that a majority of band members agreed with Irwin's decision to remove chief Matchewan. He added that Indian Affairs "strongly believes in self-government" and it has merely tried to help the community reconcile its own divisions.

Windspeaker = Effective

Mission possible

Inserted into this issue of *Windspeaker*, you'll find two supplements. We consider them so important that we're taking this space (where we usually get the opportunity to correct the world in 300 words) to explain why we think they're important. The two special sections are our third *Classroom Edition* and our supplement to celebrate the fourth National Aboriginal Achievement Awards.

It seems singularly appropriate that, this year, they're being published in the same month.

Our *Classroom Edition* is targeted as a teaching and learning aid for schools across the country. In it, we deal with issues that face the Aboriginal people of Canada. At the end of each article, we ask questions designed, we hope, to stimulate discussion.

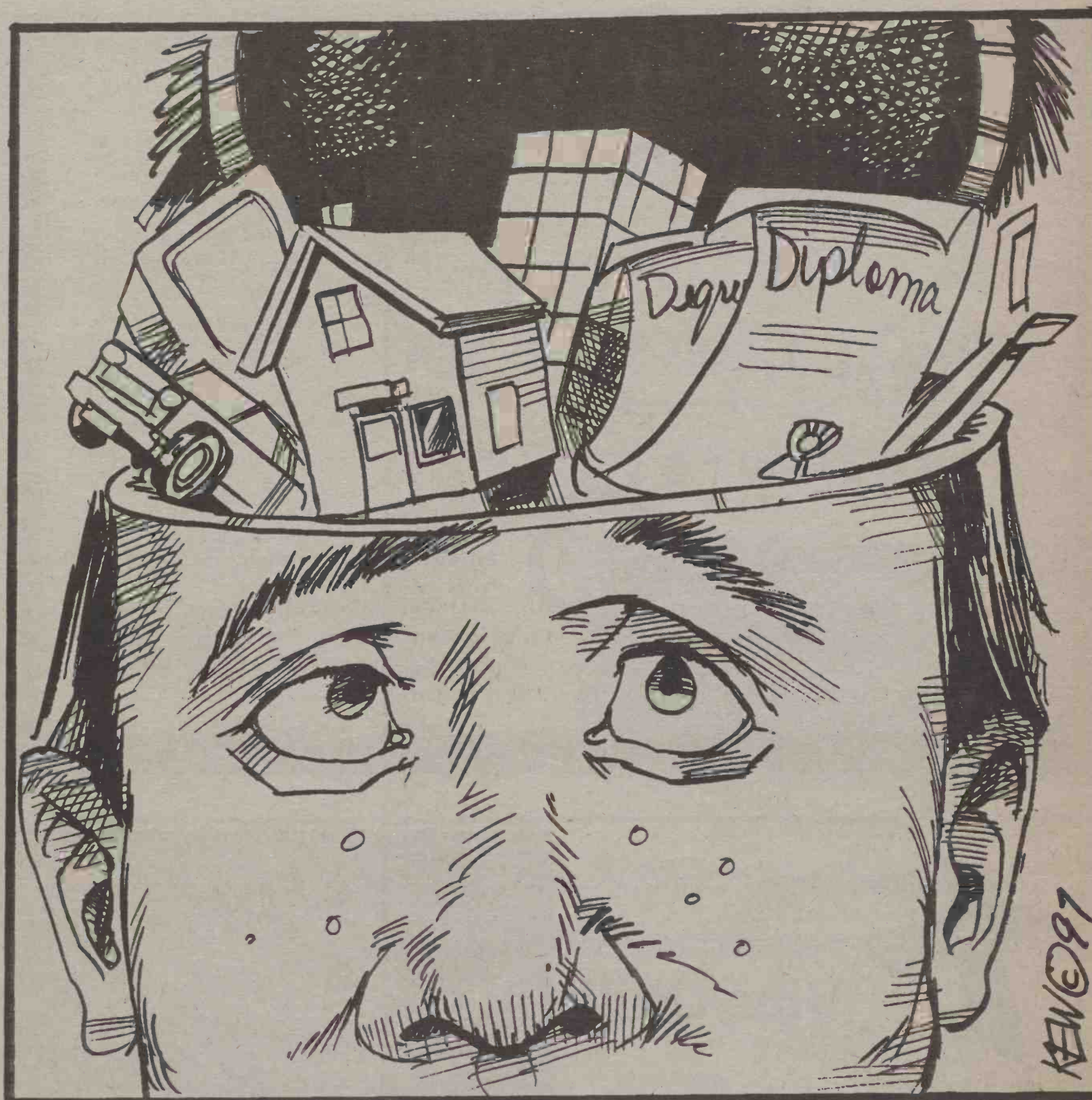
Each year, the Canadian Native Arts Foundation selects 14 leading Aboriginal Canadians who have contributed to this country, including a lifetime achievement award and a youth award winner. It is our hope that the *Classroom Edition* will lead other youthful Canadian Native people towards a lifetime of achievement.

If there are questions about how to solve the questions raised

in the *Classroom Edition*, or covered month-in and month-out by *Windspeaker*, or about who can solve them, then the National Aboriginal Achievement Awards are a big hint at the answers. The people who are profiled in our special section have been dealing with tough issues for their whole lives. Many have received awards for their heroic battles against the demons that have haunted Aboriginal Canada, or Canada as a whole.

We hope that, by celebrating the National Aboriginal Achievement Awards winners at the same time as we provide a teaching tool that will, we hope, make it into every Aboriginal classroom in Canada, we will be sending a clear message that the issues in the *Classroom Edition* can be tackled. They can be tackled by Aboriginal people. And, no matter how big the challenge we face, it can be overcome.

The people who won National Aboriginal Achievement Awards have already overcome huge challenges. Somewhere in our Grade 8 classrooms, there are future National Aboriginal Achievement Awards winners. And out there somewhere are the challenges they will come forward to face.



Know your opponent

GUEST COLUMN

By Alex Roslin

As I listened to the closing speeches at a conference to discuss the Royal Commission on Aboriginal Peoples, I was reminded of an analogy made about Native people by Jewish intellectual Noam Chomsky.

Chomsky's comment on the European conquest of the Americas was that it was like what the Nazis did in Europe, only over here the Nazis won. And, as the victors, it is their version of history that survives.

Listening to the speeches of the five panel members — only one of whom was Native — made me wonder what would happen if there was ever a conference on anti-Semitism and the Nazi legacy with a five-member panel made up of only one Jewish person — and at least one Holocaust denier just to ensure that the entire spectrum of opinion was represented.

I pondered this as I listened to Andrew Coyne, a Toronto journalist, address the standing-room-only crowd at McGill University, gathered at the first of a series of forums across the country held to debate the Royal Commission's recent report.

The crowd listened politely as Coyne launched into a scathing attack on the commission's report, which he called "nothing less than a fundamental departure from liberal-democratic values, or what are called elsewhere in the word fundamental human values." Coyne, whose speech drew cries of "shame" when he finally sat down, said he couldn't "accept the notion of collective guilt or trans-generational guilt," or the principles of "nation-to-

nation negotiations, treaties, reparations, apologies, much less a separate House of Commons [for Native people]."

He called the report "a retreat into cultural and ethnic homogeneity and segregation," and "a retreat into a traditional culture that is ill-suited to the demands of an industrial economy."

Coyne, who writes a column in the *Southern* newspaper chain, also criticized the notion that "whoever is angriest wins." What's next, he asked. A separate House of Commons for women?

Next was Ovide Mercredi, the only Native on the panel [Rosemary Kuptana, former leader of the Inuit Tapparist, had to cancel; note to the organizers: ever heard of back-up speakers?] There was silence in the 700-seat auditorium as Ovide made his way to the podium.

His voice shook as he began. "You had a chance for 126 years to show your rights would benefit my people and they did not. Whoever's angriest wins? Have you seen my people win anything recently? Are our languages being protected? Are we getting our lands back?" said the Assembly of First Nations National Chief to loud applause.

"I don't have any difficulty with racial government. I see it every day when I go to the Supreme Court to fight a case. They do it in English or French. They don't do it in my language. I see it every day when I turn on the TV and see the debates in the House of Commons. I think these institutions are racially-based. You just go ask the Scottish and Irish people about those institutions."

Again Ovide was interrupted by applause.

"The future for our people, I'm sad to say, is going to be resisted at every turn," he continued. "I don't want your taxes. We want the land. We want the resources. We want the royalties. We don't

want your income taxes. Keep your taxes. But you are getting wealthy as a country based on the exploitation of our lands and resources.

"Canada is rated by the United Nations as the richest country in the world. But the Native people I represent don't see it that way. The wealth is not being shared with them and the people of this country don't give a damn."

Mercredi reminded the audience that the Royal Commission was created because of the Oka Crisis, and that the potential for violence has not gone away, as the Commission's report notes itself — "Violence is in the wind."

He called on Ottawa to live up to its promise to hold a conference on Native issues with First Nations representatives and the provincial premiers. After his speech, the audience rose to give a warm standing ovation.

The conference laid bare the full range of misunderstandings, diverging interest and emotions so prevalent in the debate about the colonized status of the First Nations in what they call Canada. Afterwards, my friend Will Nicholls, a Cree from James Bay, made an interesting point. He said he was glad to hear the views of those he disagreed with.

"Sun-Tsu wrote in *The Art of War* that: if you do not know yourself or your opponent, your chances of victory or defeat are even. If you know your enemy, but not yourself then you will know victory most of the time, but if you know both your opponent and yourself then you are assured of victory. Know your opponents well, for now they know the Native peoples through the report from the Commission. . . Then," he added "we can work on improving Sun-Tsu's saying to include: 'When you know your opponent and yourself truly well, there is no need for an art of war.'"

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PUBLICATION MAIL REGISTRATION #2177 ISSN 0834-177X

Windspeaker

Windspeaker is published by the Aboriginal Multi-Media Society of Alberta (AMMSA) every month to provide information to Aboriginal people throughout Canada.

Windspeaker has a circulation of 17,000 (*Classroom Editions* and *Guide to Indian Country* have a circulation of 25,000).

Windspeaker was established in 1983 and is politically independent. Indexed in the Canadian Magazine Index and indexed on-line in the Canadian Business & Current Affairs Database and Canadian Periodical Index, 35 mm microfilm: Micromedia, 20 Victoria Street, Toronto, Ontario, M5C 2N8.

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Windspeaker a dis...

Dear Editor:

With respect to the editorial regarding the RCAP [Royal Commission on Aboriginal Peoples] report is superfluous, disappointing. With more time, we will give it a careful and detailed reading.

Never before has the Western government invited Aboriginal people to take themselves to task and find solutions.

The world is watching how we develop. By offering a discussion opportunity to our readers, you are doing a thing much more than to consider of so much significance for Canada.

You reject the idea of government responsibility, thus revealing a lack of moral correctness in the 1990s. What is more than the collection of the people's money, we have to solve the issues? Would you be one?

Aboriginal people offer solutions. What would you suggest? Governments are involved? To the government party, little extreme. Alberta public not consonant with their original traditions.

Our whole system, that...

OTTAWA



OTTER G
PAPER

Windspeaker view a disappointment

Dear Editor:

With respect, your first editorial reaction to the RCAP [Royal Commission on Aboriginal People] report is superficial and very disappointingly negative. With more time I hope you will give it a much more careful and deeper analysis.

Never before has any Western government invited Aboriginal Peoples themselves to study their situation and recommend solutions.

The world is really watching how things will develop. By coldly closing off discussion, a great opportunity could be missed. Your readers need something much more substantial to consider the causes of so much suffering of so many for so long in Canada.

You reject the very idea of governmental solutions, thus revealing your political correctness in these 1990s. What other means than the collective power of the people as represented by government do we have to settle these issues? Would we do it one by one?

Aboriginal traditions always offer collective solutions. What other bodies would you suggest if governments are not to be involved? To reject all government participation is a little extreme even for an Alberta publication and not consonant with Aboriginal traditions with their collective genius.

Our whole educational system, that which enabled

me to become literate and skilled and you to have readers, is a government creation.

"Early in the relationship governments respected Aboriginal land rights and title." J.R. Miller is one historian who would subscribe to that statement. Perhaps they did not respect them enough, but they were respected infinitely more than until recently. Think of William Penn. This is why the commission called for a new Royal Proclamation to update that of 1763.

The outright rejection of the very possibility of wealthier First Nations sharing with the less gifted is extremely cynical. Even wealthier Canadian provinces share with the less wealthy and the whole progressive income tax ethic, flawed and threatened as it is, is based on sharing. Surely Aboriginal peoples can do better!

The comment about no over-reaching pan-Aboriginal nationality is true, but an obfuscation. Would only a Siksika *Windspeaker* or a Kwakiutl *Windspeaker* or a Dene *Windspeaker* be real?

Yes, "a frank discussion on the merits of each point, keeping resolution in mind" as you suggest, is an excellent idea. Why not invite Elders, thinkers, RCAP Commissioners, and others with helpful views to contribute to a series on each point, and really help your readers?

Barry McGrory

Warriors Society is not a gang — reader

Tansi:

This letter is in response to your article on Winnipeg "street gangs." I am writing to you on behalf of the Manitoba Warrior Society. It was interesting to see once again an article that calls us a youth gang. What is even more interesting is that it is in a First Nations paper.

For years, the Manitoba Warriors have kept a policy of not speaking to the press (until recently concerning our efforts to establish programs in Winnipeg.) We kept this policy in place due to the fact that the news media in Winnipeg seemed to have a policy of publishing mostly negative articles on First Nations people (except for the *Free Press* on rare occasions.)

When 16 Native men decided

to come together to form a Native Brotherhood we understood we would be labeled as gang immediately (16 white men would be labeled the Kiwanis,) so we chose not to respond as we felt our words would be twisted to suit the media's interest anyway.

It seems by your article that you take your information about the Manitoba Warriors from the Winnipeg police. The Winnipeg police! Take the time to read the *Manitoba Justice Aboriginal Inquiry* and you'll be hard-pressed to find a more racist force than them.

Speak to the many people (including Warriors, yes, we are people) who they've beaten, stomped and spewed their racist attitudes at (I remind you of

a comment by Officer Cross about J.J. Harper — "Blaming the police for their troubles is like blaming the liquor store for being open late.") That is the Winnipeg police!

If you want to get your information and judgment calls on who we are and what we are about, go for it. If you want to know the truth though, why would you not just ask? Until you do, we'll look forward to reading your not so true articles.

D. Donovan

P.S. This Manitoba Warrior maintains a 3.93 GPA and is in his second year of his pre-law courses. By the way, anyone who is a member of the Manitoba Warriors must be over 18.

Man's maudlin letter panned

Dear Editor:

When I read David Neel's "What of the children?" in your January issue, I concluded that it must have been a very slow month at *Windspeaker* that you were reduced to giving space to such maudlin drivel. If that was the case, I sincerely hope that, in future, you do not find yourself in similar circumstances.

One might assume that Neel had personally experienced all of the horrors he describes in such dreary detail. To my knowledge he did not attend either a residential or day school, nor live in Fort Rupert, home of the "Kwakiutl Nation" that he claims membership in.

I am a proud descendant of a high-ranking family of that tribe and am insulted that Neel perpetuates the stereotype of Aboriginal people as losers. It is an

insult to the memory of my forefathers that Neel does not acknowledge their valiant and successful efforts to preserve our rich culture, so that we have something to build on.

I was the founding director of the U'mista Cultural Centre here in Alert Bay, B.C. which opened in 1980. It is a symbol of our cultural survival, thanks to the teachings and support of our old people. Where was David Neel when we successfully negotiated the return of our treasures from two major Canadian museums? Where was he when we worked very hard to establish our cultural centre, producing two award-winning documentary films and Kwakwaka'wakw language books? Where was he when we recorded oral histories with our old people?

There are numerous other ac-

complishments in which we take great pride that I don't remember David Neel being around for. So, who is this person and why is he saying these awful things about us?

If I were into the awards game, I would declare David Neel the winner of the Professional Indian Victim award, without even considering any other candidates.

He epitomizes much of what is wrong with Native people today, i.e., some of us find ourselves in bad situations and blame the rest of the world for our predicaments, without accepting any responsibility for our own actions and behavior. Oh Canada, indeed! I would really like to hear the mother's version of why she left Neel with three small children, wouldn't you?

Yours sincerely,

Gloria Cranmer Webster

OTTER

By Karl Terry



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Let the people choose

By Marty Logan
Windspeaker Contributor

OTTAWA

Retiring Senator Len Marchand said it's time the federal government stop funding the country's largest Native organization.

"I think the time is very near, or has come, that the federal government stop funding the Assembly of First Nations," said Marchand, who retires at the end of March.

"If the AFN is going to be more meaningful, the strength has to come from the bottom up, not from the top down — one way to do it is to give the funding to the bands and have the people at the grassroots make their choices."

The body should also stop running programs for Native people, added the 63-year-old senator.

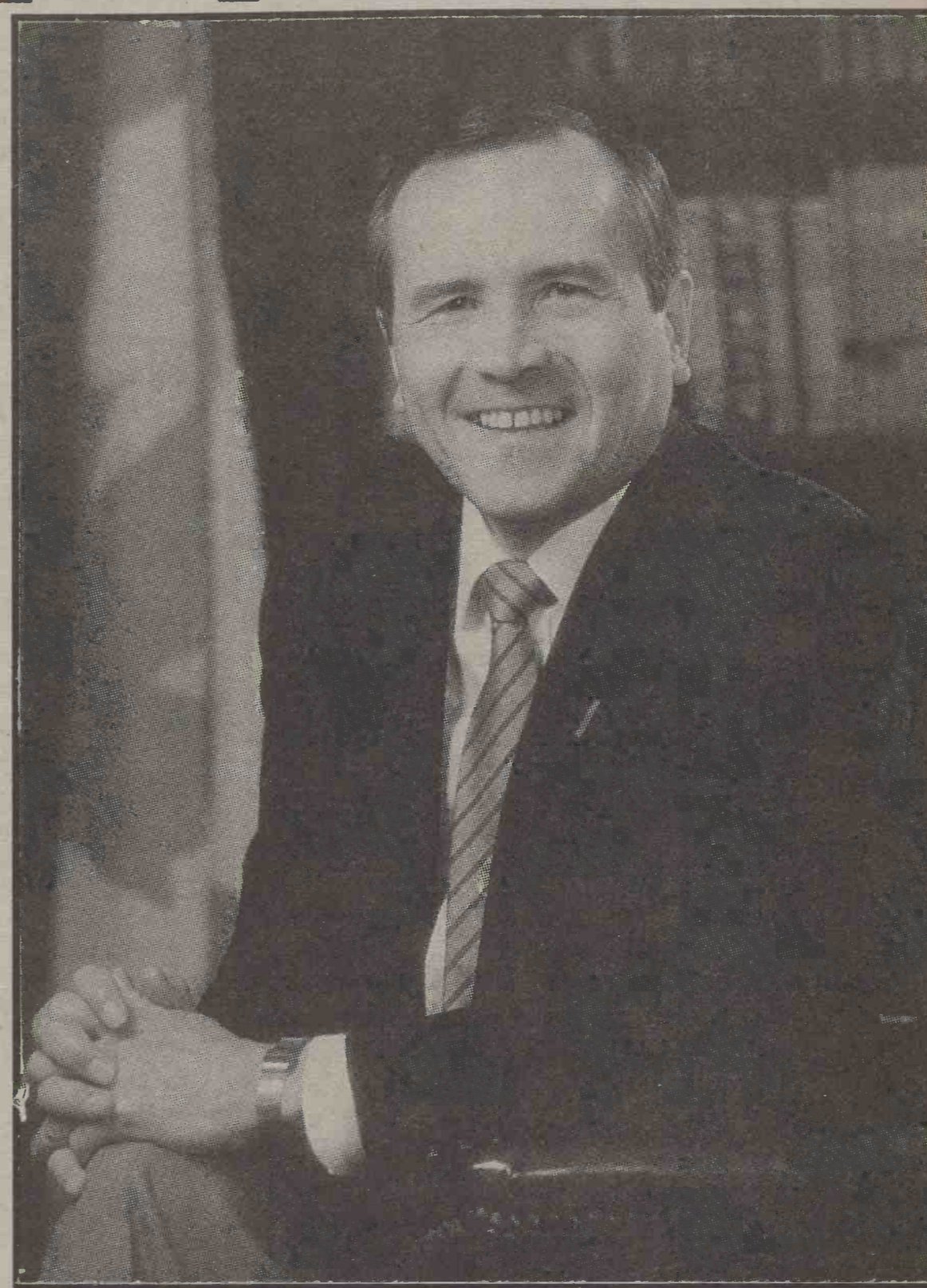
The AFN represents more than 600 First Nations across the country. Grand Chief Ovide Mercredi could not be reached for comment.

Phil Fontaine, head of the Assembly of Manitoba Chiefs, said he disagrees with Marchand.

The federal government "ought to look to the AFN as an important constituency, vital to the well-being of the country and it ought to ensure it is able to access adequate resources," said Fontaine.

Fontaine ran against Mercredi for the AFN leadership in 1991.

He agreed with Marchand that Canada's Native people "need a strong political organization and one that isn't involved in delivering programs. That belongs to communities."



MICHAEL BEDFORD PHOTOGRAPHY

Senator Len Marchand.

But Fontaine said "the AFN is forced to go to the government for program funding and it shouldn't have to do that, because it creates a distortion."

"The real challenge is, I think, less financial and more in terms of accountability," said Blaine Favel, chief of the Federation of Saskatchewan Indian Nations.

"It's a struggle for all organi-

zations," he said. "It's likely more difficult, in fairness to the assembly, because it represents such a diverse population."

Both Favel and Fontaine are touted as successors to Mercredi, but neither man has declared his candidacy for the leadership vote that will be held this summer.

(See Len Marchand Page 30.)

Celebrating Traditions!

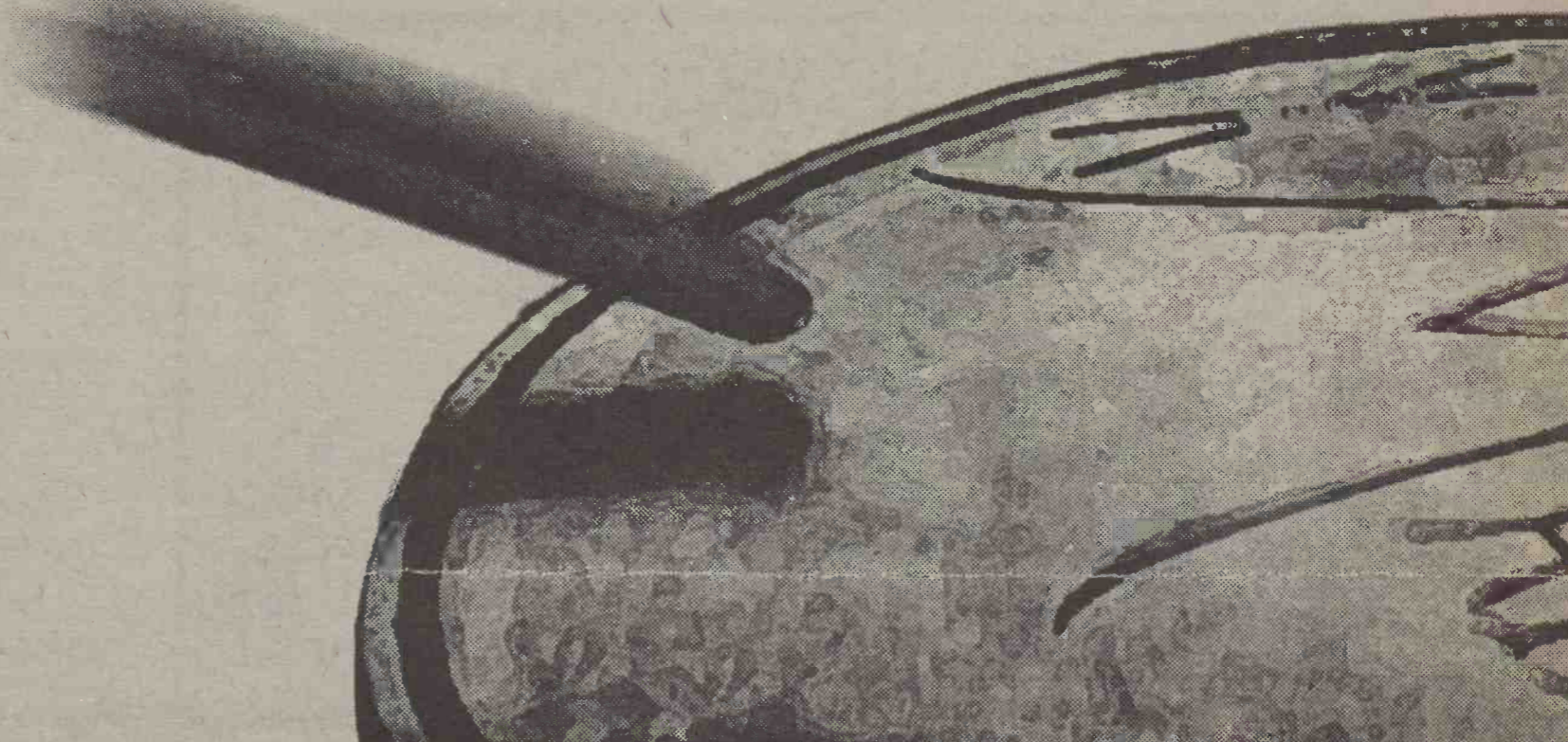
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Irish surpasses Indian



Drew Hayden Taylor

It wasn't that long ago, somewhere around 1990 I believe, that Native people had yet another "colorful" (pun intended) euphemism thrust upon them. Because of the success of movies like *Dances with Wolves*, *Pow Wow Highway*, and *Last of the Mohicans* and plays like *The Rez Sisters* and *Dry Lips Oughta Move To Kapiskasing*, Aboriginal people were being classified as "flavors of the month." It seemed everybody wanted to write stories about Native people.

Well, that was about seven years ago, and it has turned into a very long month. Perhaps they were talking about the proverbial "month of Sundays?" During that long and culturally enriched period of time there were plenty of other movies released with Native themes at their hearts. I give you *Geronimo*, *Dance Me Outside*, *Dead Man*, *Thunderheart*, *The Indian In The Cupboard*, just to mention a few.

In fact, both the last two movies starring the once fine actor Tom Berringer (remember him from *The Big Chill* and *Platoon*) had him battling against Indians. *Last of the Dogmen*, a little seen film shot in Banff had the modern day Berringer accidentally discovering a lost and untouched tribe of Cheyenne, still living a traditional life in the foothills of the Rockies. The other film, a violent urban drama called *The Substitute* had Berringer coming up against old

"Wind In His Hair" himself, Rodney A. Grant, as a Seminole drug smuggler in Florida. What about combining both Berringer films into a single tale about a lost tribe of Indian drug smugglers?

Anyway, I always had confidence that the "flavor of the month" moniker would be a misnomer. I knew that only the tip of the iceberg had been discovered when it came to telling Native stories, however improbable those stories might be.

But I must admit, recently I've been getting worried. It seemed like the month that started all those years ago was over. It appeared the movie going public was becoming more interested in stories exploring another clan oriented people, the world of the Scotsman. Witness the success of 1995's *Rob Roy*, the several academy awards for *Braveheart*, and all the buzz surrounding last years smash movie, *Trainspotting*, a story about a lost generation of drug takers. Maybe they and the gang from *Last of the Dogmen* and *The*

Substitute should get together. Then I began to think that maybe I was a little premature. It wasn't the Scots, it was the Irish that were now in vogue. For the last few years, there seemed to be a growing number of top quality Irish movies. *My Left Foot*, *In The Name of the Father*, *The Secret of Roan Inish*, *Michael Collins*, *The Commitments* etc.

Feeling just a little threatened, I went to the movie section of my local newspaper, just to make sure. My heart was breaking. There wasn't an Indian to be seen at either the Cineplex or Famous Players. Just movies about angels, dogs, and Martians. Was the cinematic interest in us Indians over? It could have been just an off day.

Then my eye caught the ad for another movie playing nearby. A critically acclaimed film called *Some Mother's Son*. And where does it take place? In Ireland. I was right.

No more Indian in the Cupboard. Now it's the "Leprechaun in the Sock Drawer."

A New Name for SIFC



After 20 years, the Saskatchewan Indian Federated College has grown into a university — so we are looking for a new name.

When the Saskatchewan Indian Federated College (SIFC) was created in 1976 as a federated college with an enrolment of just seven students, people said an Indian-controlled university-college was an impossibility. Twenty years later, First Nations people have shown that with the support of elders, teachers, students, parents, scholars and visionaries, we can not only control a post-secondary educational institution, we can become leaders among the top educational institutions in Canada. In 1994, the SIFC was accepted to regular membership in the Association of Universities and Colleges of Canada, taking our place beside 76 other post-secondary institutions in Canada.

In 1996, SIFC had more than 1,500 students enrolled in fully-accredited programs offered at campuses in Regina, Saskatoon and Prince Albert, and in 29 communities in Saskatchewan, Alberta, Manitoba and British Columbia. SIFC delivers additional courses via the Saskatchewan Communications Network (SCN). The College is also the home of the National School of Dental Therapy (NSDT). SIFC offers undergraduate and graduate programs in the areas of:

- | | |
|--|--|
| Indian Studies | Business and Public Administration |
| Indian Languages, Literatures and Linguistics | International Indigenous Management |
| Elementary Education | Interdisciplinary Studies |
| Social Work | Indian Fine Arts |
| English | Science |
| Indian Communication Arts | Dental Therapy |
| Career and Community Counselling | |

SIFC will begin construction of a new building in Regina, designed by world-rekknowned architect Douglas Cardinal, with a sod-turning ceremony on May 25, 1997.

The NEW NAME selection committee at the SIFC is requesting submissions from SIFC supporters, alumni, current and prospective students.

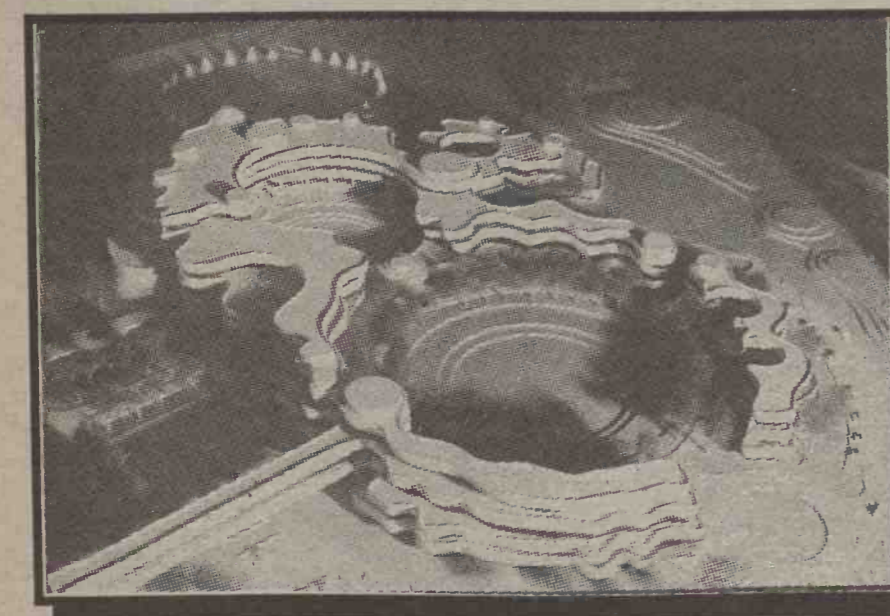
Deadline for submissions is April 30, 1997.

To submit a suggestion for a new name or for more information regarding academic programs write or call:

Saskatchewan Indian Federated College
 College West 118,
 University of Regina
 Regina, SK S4S 0A2
 Phone: (306) 779-6200
 or E-mail: savison@tansi.sifc.edu



Dr. Eber Hampton
 President, SIFC



The Best of the Best in Native Arts

(Part 2)

Last month, Drew Hayden Taylor brought *Windspeaker* readers the best in Native arts. We read about the most influential Native artists, best books by Native authors, best Native poets, best novels about Natives by non-Native writers, best Native political books and best Native CD's or tapes. *Windspeaker* continues its best of the best coverage with Native plays, published and unpublished.

BEST NATIVE PLAYS (PUBLISHED)

As chosen by Jani Lauzon — singer, puppeteer, flautist and actress.

The Indian Medicine Shows by Daniel David Moses (Exile Editions)
A brilliant balance between a lyric drama and bittersweet truth. Daniel the poet and Daniel the playwright merge to a powerful combination.

Princess Pocahontas and the Blue Spots by Monique Mojica (Woman's Press)
In her notes, Monique says it all. About transformations... "There are 13 transformations... 13 moons, four directions; it is not a linear structure but it is the form and the basis from which these stories must be told." Our stories, told our way.

The Rez Sisters by Tomson Highway (Fifth House)
Call me crazy, but I love these women. I love this play, which is about love. Maybe I'm biased, but as a female actress in search of great juicy roles, here is a tantalizing smorgasbord.

Toronto at Dreamer's Rock by Drew Hayden Taylor (Fifth House)
Every time I see this play (which has been many, because it must be the most produced play by a Native playwright ever), I am always reminded of the universality of Rusty's experience. Drew has a poignant wit which is accessible to all ages. This quality is extremely important if we are to bring our theatre to the communities that are being introduced to it for the first time.

Jessica by Linda Griffiths with Maria Campbell (Coach House)
Although this was written by Linda Griffiths in collaboration with Maria Campbell, it is to me a play written by the two of them equally. Writing a play is more than words on a page. It is the experience, the energy, the prayers behind it, in it, around it. Some text may never make it to the page, but that does not mean that the soul of those words are not somehow intertwined in the heartbeat of the play. This was the first "Native" play I saw when I decided I was going to be an actress. It has remained with me all this time. To me that is the true sign of a good play.

BEST NATIVE PLAYS (UNPUBLISHED)



Margo Kane

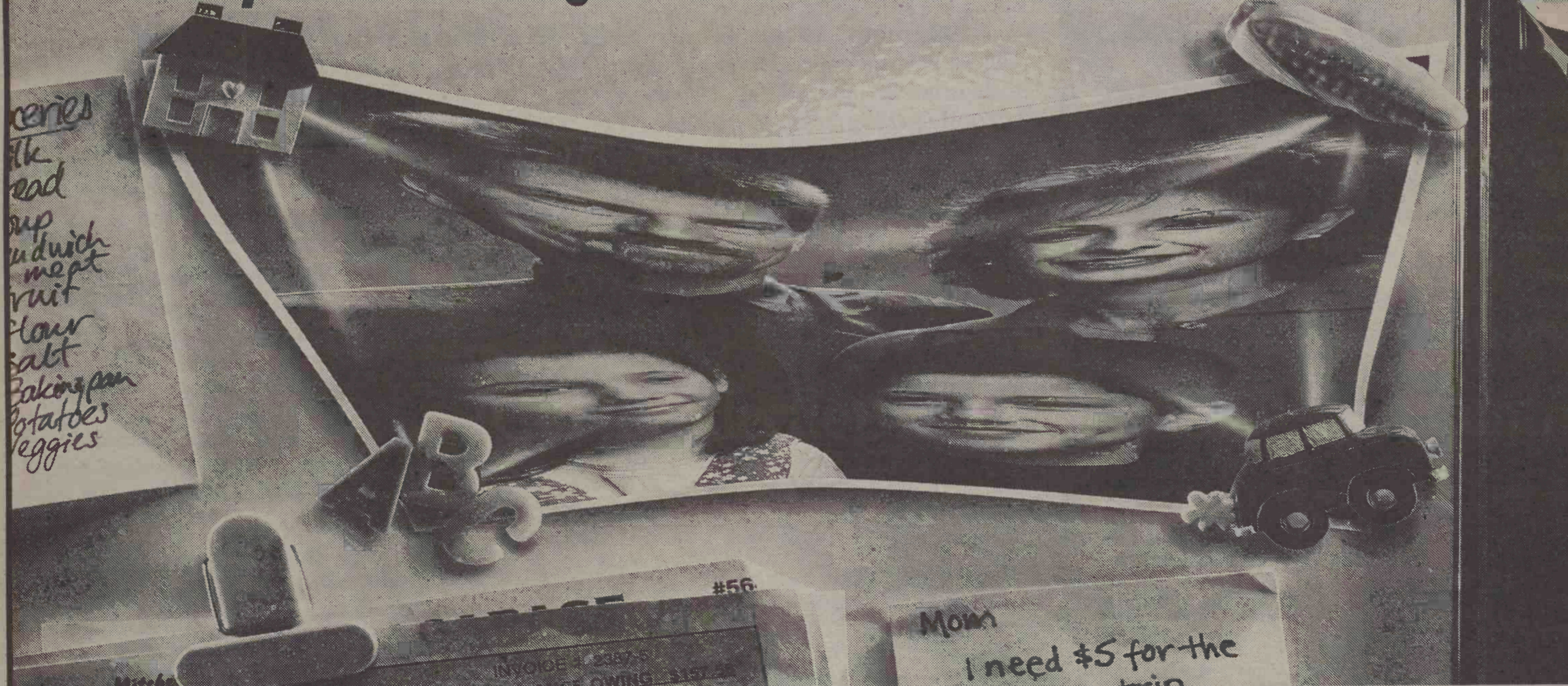
fareWel by Ian Ross (Prairie Theatre Exchange)
I have not seen this production by Prairie Theatre Exchange. I have read the play though, and I am drawn to the sensitivity that reverberates through Ian's words. Hopefully this play will have several chances at coming alive.

Lupi the Great White Wolf by Esther Jocko (De-ba-jeh-mu-jig Theatre Company)
An outdoors production which proved essential to the story. All in Ojibway, it required me as a non-speaking Ojibway person to listen on a different level. It also established a sense of pride for those who could understand the language. That pride permeated through the communities to young and old who were searching for the incentive to learn.

Moonlodge by Margo Kane (Native Earth Performing Arts)
Margo is an inspiration. She has extensive training in theatre, voice and dance which translates into such a dynamic performer that I, as a member of the audience, will follow anywhere she wants to take me. Her story in *Moonlodge* is so similar to my own that I laughed and cried at the same time.

Son of Ayash by Jim Morris (Native Earth Performing Arts)
This production was directed by Rauoul Trujillo who transformed the script into a dance-movement exploration. The text was re-translated back into Cree with the help of cast member Shirley Cheechoo. It's an old story. Told time and again. This time with music and dance in a theatre.

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BRITISH
COLUMBIA

Hear

REVIEW

By Debora Lockyer
Windspeaker Staff

I heard the drums
By Allen Sapp
111 pages, Stoddart
\$39.95 (hc.)

Cree artist Allen Sapp has painted 75 of his most powerful paintings in *I heard the drums*, a wonderful collection of work by Stoddart.

The man from the ant Reserve in Saskatchewan is a 24-page scribe in his Native heritage, and his work.

"I was lucky: I was born into a loving family, which gave me a strong sense of identity. Many people spend their lives searching for their family. I came from and for he writes of growth and serve with his family."

Sapp hopes that his words will encourage youth to seek out their culture — "a good life and be heritage if you drums," he writes.

The message is and is delivered in fact, if there is a



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Hear the drums, experience the life

REVIEW

By Debora Lockyer
Windspeaker Staff Writer

I heard the drums
By Allen Sapp
111 pages, Stoddart
\$39.95 (hc.)

Cree artist Allen Sapp showcases 75 of his most stunning paintings in *I heard the drums*, a wonderful collection published by Stoddart.

The man from the Red Pheasant Reserve in Saskatchewan describes in a 24-page history how his Native heritage has influenced his work.

"I was lucky: I was born into a loving family, whose roots gave me a strong sense of identity. Many people spend their whole lives searching for their beginning, searching for a connection to their family. I know where I came from and for many years I have known where I am going," he writes of growing up on reserve with his family.

Sapp hopes that through his words he will encourage today's youth to seek out and embrace their culture — "...you can have a good life and be proud of your heritage if you listen to the drums," he writes.

The message is a simple one and is delivered in a simple way. In fact, if there is anything in this

beautiful book that detracts, it is the simplicity of the prose.

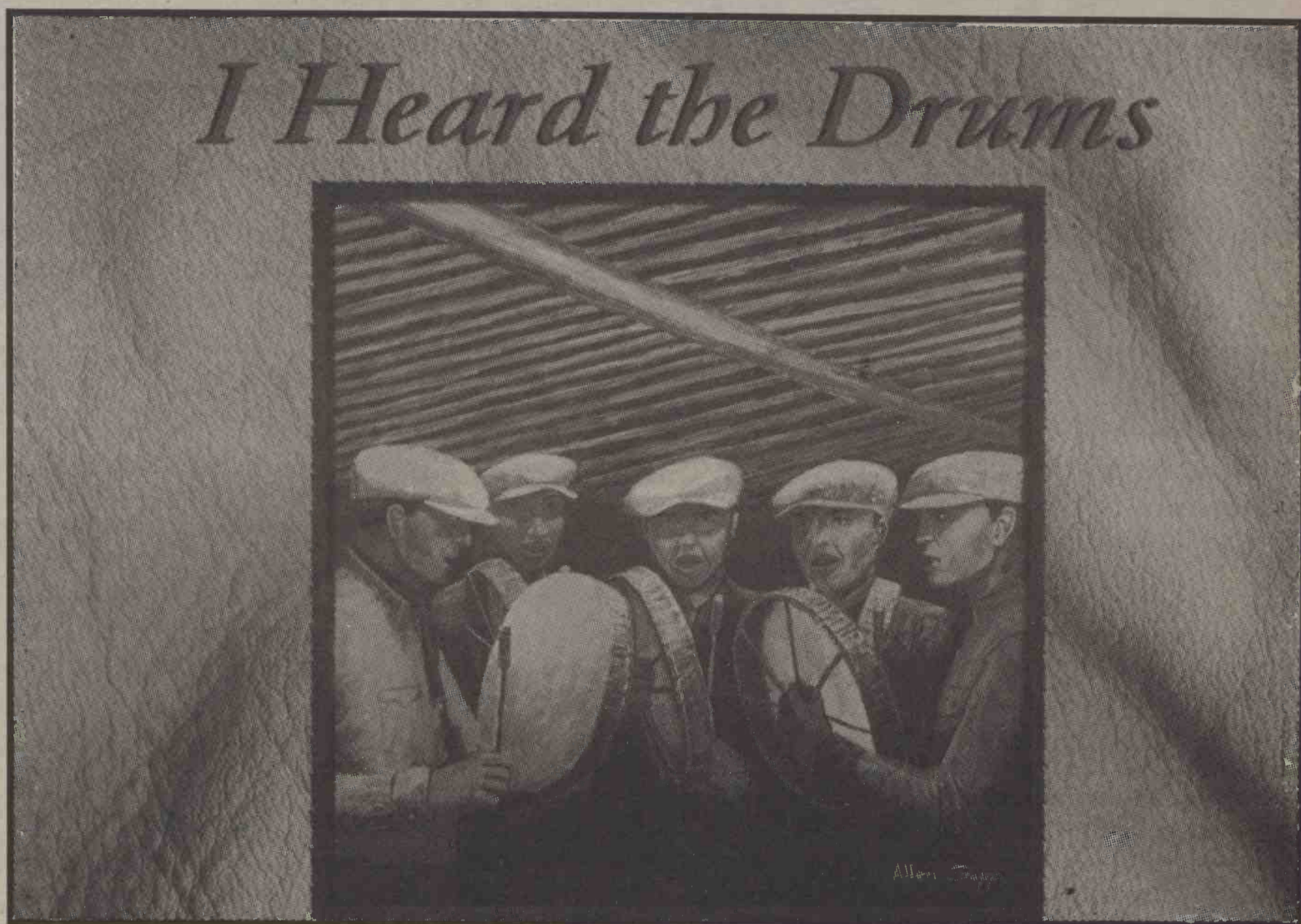
An adult reader would surely find the pace of the book slow and the detail lacking. The story does not seem planned, but meanders from one subject to the next.

The book also calls loudly for a good editor. Phrases like "Once, after my father shot a deer from his horse. . ." would not have made it past a keen-eyed professional and changing it would have improved the quality of the history without compromising the author's telling of his story. Yes, we know what Sapp means, but it's awkward and interrupts the pace of an already sluggish tale.

Despite these deficiencies, there are pearls in Sapp's history, as in his telling of his experiences as a sickly child.

"When I was about eight years old I became very sick and my grandmother's sister said that unless I got a new name — an Indian name — I would die. . . My Nookum told me later that the Nootoka (my grandmother's sister) stood by me and placed her hand on my head. In a loud voice, she said, "Your name shall be Kiskayetum"; translated, this means "He perceives it." After this was done she said I would live long and prosperously."

Sapp's deep and abiding love for his grandmother comes out strongly in this recount of his life. She was a great influence in his life and on his work and her im-



age can be seen in many of Sapp's paintings.

"My Nokum encouraged me. One time I asked her if I could draw her. She said, sure, go ahead. So I did and she was very pleased with the finished drawing. She told me, "Keep on drawing — some day you will be very famous. Keep away from alcohol and things will work out for you."

There were other people who figured prominently in Sapp's

life, including a hobby shop owner who, in the early days, provided Sapp with painting supplies and who introduced the artist to one of his greatest supporters — Dr. Allan Gonor. This section of the book emphasizes the great need for support from the private sector for burgeoning artists, and it shows that it takes more than talent to be a success in Canada.

The reader's reward in *I heard the drums* comes after the history

has been told and the page is turned to the reproductions of Sapp's paintings. The rich colors of the prairie sky, the bluish shadows cast over a snow-covered landscape are trademark Sapp.

Anyone who has experienced reserve life will feel a great tug on the heartstrings as Sapp's images bring forth a flood of memories. For those readers who haven't, Sapp's paintings tell the stories of people who lived difficult, but gratifying lives.



1997 WILD FUR AUCTIONS



SALES DATES

April 4, 1997
May 8-9, 1997
June 26, 1997

LAST RECEIVING DATES

(In Toronto)

March 8, 1997
April 7, 1997
May 31, 1997

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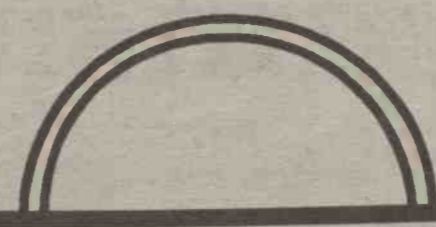
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EFFECTIVE STRATEGIES



**Aboriginal Children & Youth: Empowerment/Self-Determination
11th National Conference on Native Education
Sheraton Winnipeg, Winnipeg, Manitoba May 1-2, 1997
Pre-Conference Workshops April 28-30, 1997**

WORKSHOPS

THREE-DAY PRE-CONFERENCE WORKSHOPS MONDAY - WEDNESDAY APRIL 28 - 30, 1997

A. Educational Leadership in a Multicultural Environment
Dr. Richard Ruiz Department of Language, Reading and Culture University of Arizona

B. Tribes: A New Way of Learning and Being Together
Ms. Ann Blake Lac la Croix

C. Three One-Day Pre-Conference Workshops
Mr. Ron Thorne-Finch Counselor

1. Mon.: Suicide Prevention & Intervention: Working With Individuals, Survivors, and Communities
2. Tues.: Grieving: Helping Ourselves, Our Families, Our Friends and Ourselves
3. Wed.: Sexual Abuse: Recovery and Healing After Trauma

*You may register for these workshops either as a one-day(\$125), two-day (\$200) or three-days.

D. Building on Your Vision for your Community-Oriented School
Dr. Pier de Paola and Mr. Danny Bradshaw O'Chiese Education

TWO-DAY PRE-CONFERENCE WORKSHOPS TUESDAY, APRIL 29 & WEDNESDAY APRIL 30, 1997

E. Healing the Hurts
Ms. Doreen Spence Canadian Indigenous Women's Resource Institute

WEDNESDAY, APRIL 30 & THURSDAY MAY 1, 1997

F. How to get Funds for your Education Programs
Mr. Randy Johnston Director of Education Peter Ballantyne Cree First Nation
Ms. Julia Johnston Director of Education Montreal Lake Cree Nation

ONE-DAY PRE-CONFERENCE WORKSHOPS WEDNESDAY APRIL 30, 1997

G. Problem Solving Techniques for Work Environment
Ms. Marion Balla The Adlerian Centre

H. Improving Staff Relations
Dr. John Umbreit University of Arizona

I. Strategies for Assessing and Remediating Learning Problems in Adolescents and Young Adults
Dr. James Chalfant, Dr. Margaret Pysh University of Arizona

J. School Administrative Systems - MAPLEWOOD
Ms. Judy Spence Abenaki Associates

K. Leading First Nations Education into the 21st Century
Ms. Katherine Whitecloud Chief Executive Officer Dakota Ojibway Tribal Council

L. Second Language Learners and Second Language Programs
Dr. Gene Valles San Diego State University

CONFERENCE WORKSHOPS • SHERATON WINNIPEG • MAY 1-2, 1997

**1. a) Treaties in Historical Perspective and
b) Troubled Legacy of Residential Schools**
DR. JR. MILLER • University of Saskatchewan

2. Effective Teaching Strategies
MS. DOREEN SPENCE • Canadian Indigenous Women's Resource Institute

**3. Communication & Counseling Skills:
Assessment, Intervention & Follow-up**
MR. RON THORNE-FINCH • Counselor

4. Motivation in the School Environment
MS. M. BALLA • Adlerian Centre for Counseling & Education

5. 101 Ideas for Making Students Successful
DR. PIER DE PAOLA • O'Chiese Education

6. Empowering Learners Through Inclusion
MS. CINDY HANSON • Native Education Consultant

7. Introduction to the Internet
MS. MICHELLE PAINCHAUD • Productivity Point

**8. Accessing and Using the Information Highway
for Native Communities & Schools**
MR. BILL SMITH • SAT-TEL Solutions

9. Pick a Book, Act a Book
DR. LEN ZARRY • Brandon School Division

10. Education: The Student, The Culture
MS. GERRY DESNOMIE & PEEPEKISIS PESAKASTEW DANCERS

**11. Community-Based Counseling: Taking Back Control
of their Own Lives**
MR. ROY MASON • Brandon School Division

12. Administration of First Nations Schools
MR. EDWIN JEBB • Opaskwayak Educational Authority

13. Improving Behavior in the Classroom
DR. JOHN UMBREIT • University of Arizona

**14. Understanding and Managing Behavior
from a Wholistic Perspective**
MS. JENNIFER JANZEN • Principal Marymount School

15. Software - Autoskill Reading and Math
MS. JUDY SPENCE • Abenaki & Assoc.

16. Community Holistic Circle Healing
MS. BERMA BUSHIE • Hollow Water First Nation

**17. Effective Teaching Strategies for the
Second Language Classroom**
DR. GENE VALLES • San Diego State University

**18. Finding Classroom Success: Children with Fetal
Alcohol Syndrome/Fetal Alcohol Effects**
MS. K. JONES, MS. D. SCHWAB, MS. M. MCGILLVRAJ • Interagency FAS/FAE Program

19. Oral Narrative Workshop: Students, Please talk!
MS. LYNN WHIDDEN • Brandon University

THURSDAY ONLY (#20-#23)

20. What About Me?
MS. DIANE GUMPRICH • Consultant

21. Making Children Successful in Math
MS. GAY SUL • Frontier School Division

**22. The Sharing Circle: Ancient Medicine
for a Troubled World**
MR. ART SHORLEY • Aboriginal Consulting Services

23. Learned Helplessness
DR. J. CHALFANT, DR. M. PYSH • University of Arizona

FRIDAY ONLY (#24-#28)

24. Developing a Balanced Literacy Program
MS. ROSANA MONTEBRUNO • Fort Garry School Division

25. AIDS
MR. ALBERT MCLEOD • Manitoba Aboriginal AIDS Task Force

**26. An Activity-Based Approach to the
New Grade 7 Math Curriculum**
MR. KEITH MURRAY • Souris Valley School Division

**27. Blindness Rehabilitation to Health Professionals
from First Nation Communities**
MS. GVEN MELNYK • Canadian National Institute for the Blind

28. Teachers Helping Teachers
DR. M. PYSH, DR. J. CHALFANT • University of Arizona

Workshops #1- #19 are on Thursday and Repeated on Friday

Note: Workshop spaces are limited. • Workshops are 5-6 hours. • All Workshops are located within a block of the Sheraton. • Group registration forms are available

WHO SHOULD ATTEND?

PARENTS	SCHOOL ADMINISTRATORS	TEACHERS
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PSYCHOLOGISTS	CRISIS INTERVENTION WORKERS	CHR's
TRIBAL COUNCILS	HEALTH CARE PROFESSIONALS	
CHILD & FAMILY SERVICES	EDUCATIONAL SPECIALISTS	

For Additional Information, Brochure & Workshop Descriptions
Dr. Ron Phillips, R.S. Phillips & Associates Consultants in Native Education
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Phone: (204) 896-3449 • Fax: (204) 889-3207

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Three Day Workshop (Mon.-Wed.)		\$250.00	\$350.00
Two Day Workshop		\$150.00	\$225.00
One Day Workshop (Wed.)		\$100.00	\$150.00
Three Day	1st: _____ 2nd: _____ 3rd: _____		
Two Day	1st: _____ 2nd: _____ 3rd: _____		
One Day	1st: _____ 2nd: _____ 3rd: _____		

Conference Workshop Fees (GST included):		Pre-registration	On-site
One Day		\$100.00	\$125.00
Two Days		\$140.00	\$200.00
Thursday, May 1:	1st: _____ 2nd: _____ 3rd: _____		
Friday, May 2:	1st: _____ 2nd: _____ 3rd: _____		

TOTAL ENCLOSED: \$ _____

* All pre-registrants will be notified
SAVE TIME AND MONEY BY PRE-REGISTERING BY FRIDAY, APRIL 18, 1997. Pre-registrations post-marked after April 18, 1997 will not be accepted. On-site registration will be available on a space available basis beginning at 7:00 a.m. each day in the conference registration area of the Sheraton Winnipeg. WRITTEN REQUESTS FOR REFUNDS, minus 25% administration costs will be honoured only if postmarked no later than April 18, 1997.

To pre-register, mail this completed form along with your cheque, money order or purchase order, payable to:
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First

By Jackie Biss
Windspeaker C

BEVERLY HI

This year's First Arts award the fifth-annual this event, to Beverly Hills Feb. 15. As an year's event with over 1,000 ing, almost do last year's gala

Canada's First tainers continue mark in the Un them receiving ing awards pre

The awards s cast nationally vations in 12 st to New Mexi involvement of a Radio on Sate Beaver and I commented o and interview senters and av

Two young award bearers — Kedescha tional Congre Indians, and I Dove" Snyder

The evening opening praye honor song p Soldier Boyz S accompanied Jonathan Wi Brokeshould Brokeshould

The focus o cans In The A the establishm ship fund. Tw fund were g dents Irene F HuntingHors student majo duction at St and Hunting enrolled at th Institute in L

In memory Aaron, who year, a one-ti presented to Blythe. Aar advocate of American scr

First American in the Arts takes centre stage

By Jackie Bissley
Windspeaker Contributor

BEVERLY HILLS, California

This year's First American in the Arts award presentations, the fifth-annual production of this event, took place at the Beverly Hills Hilton Hotel on Feb. 15. As anticipated, this year's event was a great success, with over 1,100 people attending, almost double the size of last year's gala.

Canada's First Nations entertainers continued to make their mark in the United States, with them receiving five of the 10 acting awards presented.

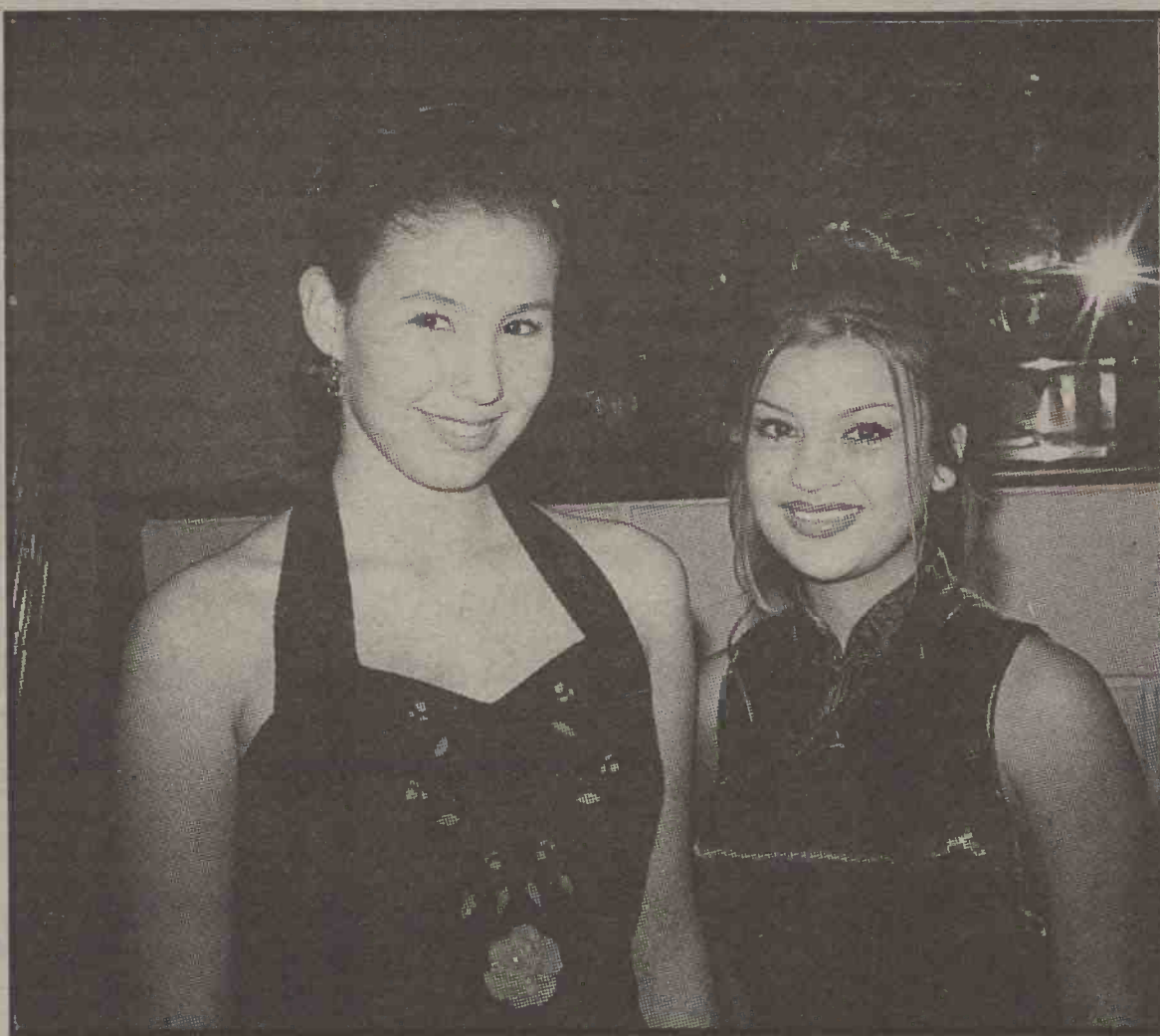
The awards show was broadcast nationally to over 25 reservations in 12 states, from Alaska to New Mexico, with the involvement of American Indian Radio on Satellite Corp. Tom Beaver and Irene Fredericks commented on the activities and interviewed various presenters and award recipients.

Two young women were the award bearers for the evening — Keduescha Lara, Miss National Congress of American Indians, and Moriah "Shining Dove" Snyder.

The evening started with an opening prayer, followed by an honor song performed by the Soldier Boyz Singers, who were accompanied by grass dancers Jonathan Windy Boy, Brent Brokeshoulder and Randy Brokeshoulder.

The focus of the First Americans In The Arts organization is the establishment of a scholarship fund. Two grants from this fund were given to film students Irene Folstrom and Dina HuntingHorse. Folstrom is a student majoring in film production at Stanford University and HuntingHorse is currently enrolled at the American Film Institute in Los Angeles.

In memory of actor Victor Aaron, who passed away last year, a one-time scholarship was presented to writer Francene Blythe. Aaron was a powerful advocate of having Native American scripts actually writ-



JACKIE BISSLEY

A couple of girls from Alberta, Sekwan Auger (left) and Crystle Lightning were presenters at the First American in the Arts Awards night.

ten by Native Americans. It was his belief that only through Native writers would it be possible to portray the community accurately or to emphasize the importance of role models for empowering Native American youth. In her acceptance speech, Blythe asked tribal leaders across Indian Country to help and support "those writers who are writing the truth."

Comedian Charlie Hill, who wrote much of the show's script, introduced Michael Horse and Rita Coolidge.

The first award for the evening went to a young actress, Jade Herrera, for her role in the CBS television film, *Blue Rodeo*. In her acceptance speech, the actress thanked her mother and grandmother for their encouragement and support as well as thanking the awards association for "bringing me into this beautiful circle here tonight."

Next, Roger Ellis and Floyd Westerman presented the two Trustee Awards. The first award was presented to the CBS Television Network for such productions as *Dr. Quinn, Medicine Woman*; *Touched By An Angel* and *500 Nations*. Sunta

Izzacuppi accepted the award on behalf of CBS. The second Trustee Award was presented to Frank Von Zerneck and Robert Sertner, who served as executive producers on the TNT Native American series that included films such as *The Broken Chain*; *Geronimo* and *Lakota Woman: Siege at Wounded Knee*.

Frank Blythe presented Hanay Geiogamah with an award for Outstanding Achievement in Producing Film, Television or Theatre. Geiogamah is the artistic director of the American Indian Dance Theatre and was co-producer on TNT's Native American series.

Graham Greene won an award for his performance in Showtime's *The Outer Limits*. Greene was unable to attend and Coolidge accepted on his behalf.

The Will Sampson Memorial Award was presented to Tom Bee. Bee was acknowledged for his valuable contribution to the Native American music industry, not only as a gifted songwriter but for founding the record label Sound of America Records, which took Native

American music to a new level of professionalism. Bee thanked his son, Robbie, as well as his wife of 31 years for "allowing me to be a professional teenager for so many years."

Next was a performance from the women's group Walela, who performed the song most sung on the Trail of Tears. Walela is comprised of Rita Coolidge, her sister Priscilla Coolidge and Priscilla's daughter Laura Satterfield.

Ten-year old Cody Lightning won an award for his supporting role in HBO's *Grand Avenue*. Lightning thanked his mother "for raising me to be a good kid."

Mike Smith, the director of the American Indian Film Festival, presented Nashville-based country music singer-songwriter Rich McCready with an award for Outstanding Musical Achievement.

Greg Sarris, *Grand Avenue's* writer and co-executive producer, was next up for Outstanding Achievement in Writing of a Screenplay. *Grand Avenue* has received a lot of praise from the Native community for its contemporary urban story line.

Throughout the show, Horse and Coolidge kept the evening rolling along with humor and personality. One of the crowd pleasers was their running down the "Top Ten Reasons for coming to the First American in the Arts awards," which included such reasons as "The only time you can get Indian cars valet parked!"

Actors A. Martinez and Irene Bedard presented this year's Humanitarian Award to HBO. It was praised for such productions as *Grand Avenue* and *Paha Sapa: The Struggle For The Black Hills*.

This year's Lifetime Musical Achievement Award was presented to Louis W. Ballard, whose career spans over three decades. Ballard, a classical composer, has received numerous prestigious awards recognizing him as a major American composer. He performed three of his own compositions on the

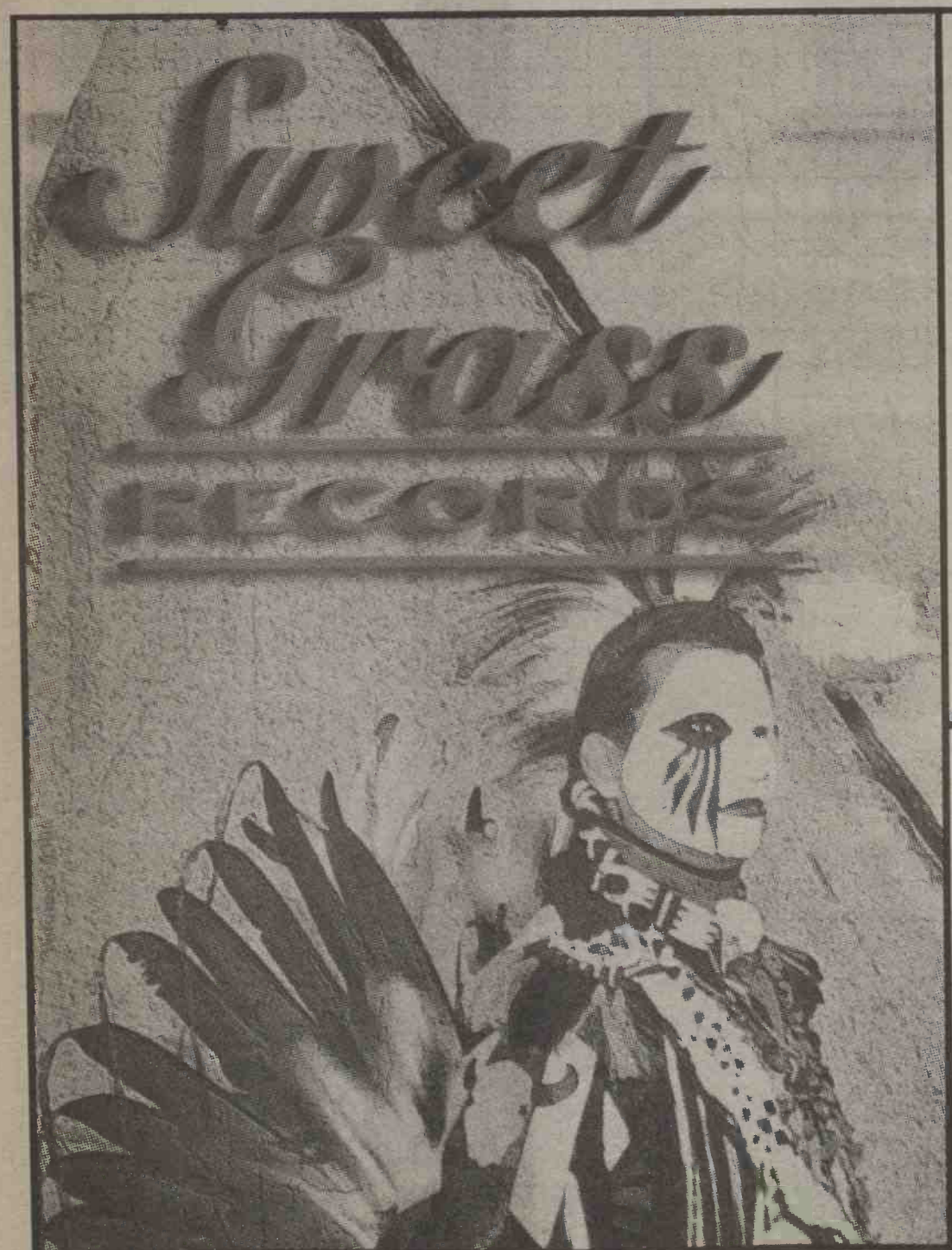
piano: "Daylight"; "The Hunt" and "The Warrior Dance." Ballard said that "the music of our people emanates from the beauty of our languages."

The awards has created a Hall of Honor, and the inaugural inductee was Will Sampson. He died in 1987, but will always be remembered and continues to serve as one of Indian Country's most powerful and respected role models. A montage of film clips highlighted his amazing film career: films that include the unforgettable performance in *One Flew Over The Cuckoo's Nest* and other roles in both film and television, including parts in *The Outlaw Josey Wales*, *White Buffalo*, *Alcatraz* and *From Here To Eternity*. Behind the scenes, Sampson worked relentlessly to advance the participation of Native Americans in the film industry as well as in breaking down the stereotypical image perpetuated by Hollywood films. His widow Darice, along with some of his children, accepted the award. His son Tim, when talking about his father, said: "One of the things I admired most about him was his faith — a belief in himself, where he was from and where he was going. He believed in his children and his family, but his strongest belief was in his people."

Alberta's Sekwan Auger presented the award to actress Dianne Debassige for her outstanding role in *Grand Avenue* and Crystle Lightning presented Zahn McClarnon with his award for Outstanding Guest Performance in the ABC series *Dangerous Minds*. Michael Greyeyes won for his role in TNT's *Crazy Horse*, and said in his acceptance speech "this role was a gift — an honor I didn't want to abuse and I didn't want to let anyone down." He also thanked the Lakota people.

The next awards went to Tyler Baker for Outstanding Performance in the ABC soap *General Hospital* and to Steve Reavis for his performance in the Oscar-nominated film *Fargo*.

(See First American Page 14.)



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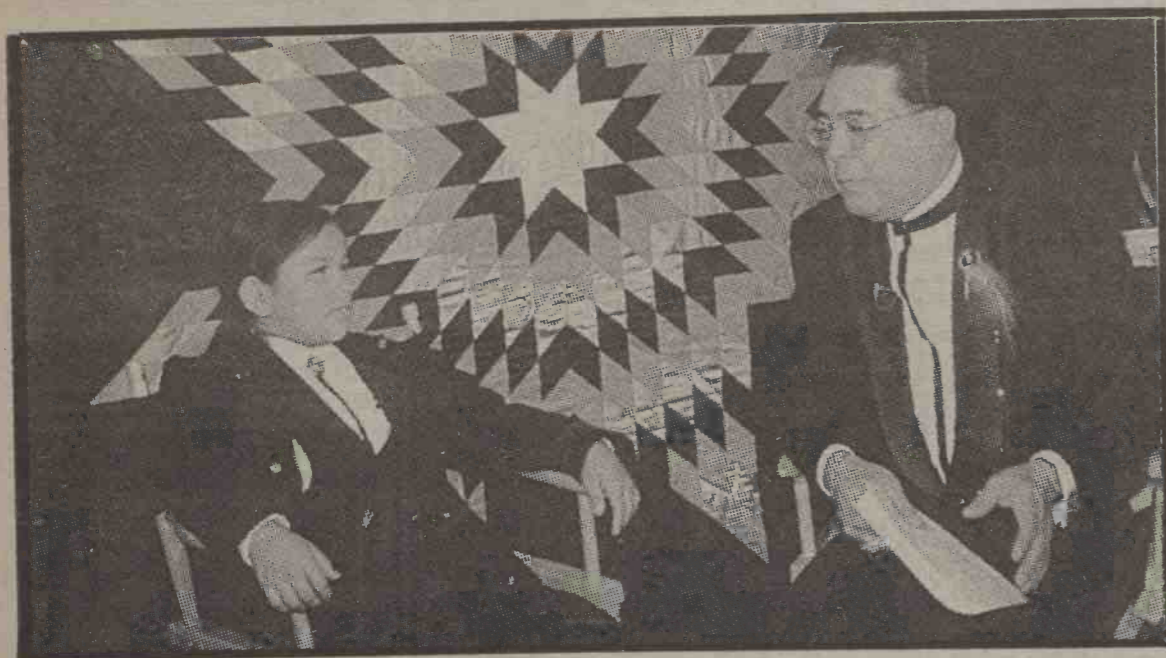
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Sonny Skyhawk (Right) discusses show biz with Cody Lightning.

First Americans

(Continued from Page 13.)

In the last two categories, the Outstanding Performance by an Actress in a television movie special went to Sheila Tousey for her role in *Grand Avenue* and Outstanding Performance by an Actor in a Film went to Gary Farmer in Miramax Films' *Dead Man*. Farmer spoke of the need to recognize and support "the independent Native film market — our film makers," and added "we need to support ourselves."

The evening was brought to a close by a performance that included fancy dancers R.G. Harris, Vincent Whipple and Aaron Neskahie.

Hill nailed it earlier in the evening, when he said "we don't need Hollywood — we've got enough talent right here in this room." Looking back, this was a poignant statement when one considers that, out of the 10 acting awards presented that evening, five went to young people. That sends a powerful message not only to Hollywood but throughout Indian Country — role models come in all ages and these talented and disciplined actors not only serve to educate the entertainment industry as a whole but also serve as an inspiration for many other generations, some much older than their own.

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Historic four-party memorandum signed

By R John Hayes
Windspeaker Staff Writer

VOISEY'S BAY, Labrador

The Labrador Inuit Association, the Innu Nation, the province of Newfoundland and Labrador and the Government of Canada signed a memorandum of understanding on Jan. 31 that will see the establishment of a joint environmental assessment review of the proposed Voisey's Bay mining development.

"It is unique in that it is a four-party agreement on mining in the North," said Paul Dean, assistant deputy minister for the provincial Department of Mines and Energy. "It means that there's a harmonized process so there's one environmental impact assessment and that Aboriginal groups had and will continue to have full formal input."

"We are a party to and have been party to the selection of the panel itself," said LIA President William Barbour. "We were able to nominate three people for the [five-person review]

panel, and we've got two out of our three nominees on the panel. The provincial government could have gone with a watered-down environmental assessment, or with a harmonized environmental assessment that didn't include us or the Innu Nation, or with the four-party agreement that we did get. It was the best scenario for us out of the possible ones."

The signing came after a brief tussle at the end of January, when the provincial government had taken the Voisey's Bay area off the negotiating table in land claims discussions. The LIA then refused to sign the memorandum of understanding, prompting the province to reconsider.

"When [Newfoundland Premier Brian] Tobin put the area back on the table, the four parties signed the memorandum of understanding," said the Voisey's Bay assessment coordinator for the Innu Nation Christine Cleghorn. Innu Nation President "Peter Penashue said that we support the position of the LIA on this issue, but

we'd negotiated hard to get some things in the memorandum of understanding, so we were leery of saying, with the LIA, that we wouldn't sign the memorandum."

Included in the memorandum of understanding is a definition of the environment that explicitly includes the spiritual and esthetic aspects of the environment, something that was very important to the Innu Nation. Such a provision makes the environmental impact assessment much more far reaching, and much more sensitive to Aboriginal needs in the region.

"This MOU is an important step for the Innu people," Penashue said. "We worked hard to get this agreement with the other governments and I am confident that the environmental review will be thorough and complete."

"This is a fair and balanced MOU," Barbour said. "It reflects the way that the Voisey's Bay project can respect the Inuit and be a win-win for everybody."

"The harmonization process will ensure an efficient,

effective and fair evaluation," said federal Environment Minister Sergio Marchi. "One in which all interested individuals and groups will have an equal opportunity to express their views and concerns about the project."

"By signing a multi-party MOU," federal Natural Resources Minister Anne McLellan said, "we will avoid costly overlap and duplication and assure a timely review of the project."

The panel will not eliminate all parallel negotiations, as the company involved in Voisey's Bay is negotiating with the Aboriginal groups.

"The communities of Nain and Davis Inlet have entered into negotiations with the Voisey's Bay Nickel Corporation over an impact agreement," Cleghorn explained. "It's a recognition by the company that not all the impacts are going to be positive, and it's important to get that well on the way to being sorted out before the mine is fully developed."

And not all the deal-making will take place around the panel table.

"Part of us being party to the MOU is that they're stationed out of Nain," Barbour said. "That's important because it gives us, and the everyday person on the street, access to the panel on a day-to-day basis. It makes the panel accessible in a way that it wouldn't have been had it been located in St. John's or Ottawa."

While the environmental assessment review panel is under no time deadlines, insiders expect that the process will take at least a year, probably a bit more. The scoping exercises, one of the first stages in the review, began in Labrador last week. The final report is expected in late spring or early summer of 1998.

The panel is chaired by Leslie Griffiths, a Halifax-based environmental-assessment consultant. Nain resident Sam Metcalfe, a former DIAND employee, Toronto social campaigner Lorraine Michael, Newfoundland-born mining expert Charles Pelley and Ottawa resource-management consultant Peter Usher are the other panel members.

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Aboriginal genes may prevent Alzheimer's

By Kenneth Williams
Windspeaker Staff Writer

DALLAS, Texas

Alzheimer's disease is a progressive, degenerative disease that attacks the brain and results in impaired memory, thinking and behavior.

Alzheimer's disease is the most common form of dementia, which is a loss of intellectual function, such as thinking, remembering and reasoning, that is so severe that it interferes with an individual's daily functioning and eventually results in death.

The disease is the fourth leading cause of death in adults, after heart disease, cancer and stroke. Men and women are affected almost equally.

But a new study, published in the October edition of the *Archives of Neurology*, indicates that people of Cherokee ancestry may have a genetic defence to this disease. That same defence may also appear in people of Cree ancestry.

The study, written by Dr. Roger Rosenberg of the University of Texas Southwestern Medical Centre located in Dallas, stated that a "greater genetic degree of Cherokee ancestry reduces the risk of developing Alzheimer's disease and, thus, seems protective."

The gene in question is the apolipoprotein E*E4 allele, or APOE*E4. This gene appears in

15 per cent of late on-set Alzheimer's disease patients, (people over 65 who get the disease) but is only present in two per cent of the general population.

It was determined through this study that the lack of this gene was determined by the degree of Cherokee ancestry. Thus, the higher percentage of Cherokee ancestry a person had meant they were less likely to have the APOE*E4 gene. This could mean that people of Cherokee ancestry were less likely to develop late on-set Alzheimer's disease.

But this is not the first time Aboriginal people were studied for their resistance to Alzheimer's disease. A study done in Manitoba four years ago also discovered that people of Cree ancestry were less likely to be stricken with Alzheimer's disease than were people in the general population.

Rosenberg's report recommended "that similar studies be conducted in other Native American tribes to determine whether the genetic effects shown in our study are more generally evident."

The study "shows that Indians who were genetically of high per cent Cherokee were low risk for Alzheimer's," said Rosenberg.

"We looked at other risk factors and they did not correlate."

The next phase of the study is to try to identify the location of the gene and discover how it



FILE PHOTO

Studies have shown that the more Cree or Cherokee ancestry a person has, the greater resistance to Alzheimer's a person has, though tests to date have been limited.

works, he continued.

The study only used a sample of 52 Cherokee people from a possible 80,000 members of the tribe. The Cherokee were an ideal population to study because of the registry they keep that keeps track of tribal members' genealogical records. The 52 people were all 65 years old or older. Twenty-six known Alzheimer's disease sufferers were compared to 26 people who were not afflicted.

The American Indian people are genetically similar to the people of present day southeast

Asia, which also have a lower rate of Alzheimer's disease than in white populations.

If the gene can be identified and located, it could mean that drugs to treat this disease may be synthesized and tested. Right now there is no cure for Alzheimer's disease, which is always fatal. Approximately 100,000 people in North America die from it every year.

The disease was first identified in 1906 by Dr. Alois Alzheimer. There are certain risk factors such as age and family history. People diagnosed with Alzheimer's disease are

usually older than age 65 but it has been known to afflict people in their 40s and 50s.

Gradual memory loss, decline in the ability to perform routine tasks, disorientation, difficulty in learning, loss of judgement and planning and personality changes are some of the symptoms of the disease. The disease's rate of progression varies from person to person, with time from the onset of symptoms until death ranging from three to 20 years. Eventually persons stricken with Alzheimer's disease become totally incapacitated and are incapable of caring for themselves.

Dementia can be caused by many different and treatable conditions, so early and careful evaluation is important because it can possibly be reversed. Potentially reversible conditions include depression, adverse drug reactions, metabolic changes and nutritional deficiencies.

The only sure way of identifying the disease is through a thorough examination of the brain tissue, which can be done through a biopsy. Other than that, diagnosis is determined through examining the patient's health history, physical state, neurological and mental condition, and blood and urine. Other tests would include an electrocardiogram and chest x-rays.

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By R John H
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HEALTH

Only cure for man is bone-marrow match

By R John Hayes
Windspeaker Staff Writer

SĀANICH, B.C.

More than 500 people turned out for Matt Underwood's 24th birthday party on Feb. 3 at the Lau Wel New Tribal School in Brentwood Bay, B.C. They were there to support the courageous young man in his battle against leukemia, and his search for a suitable bone-marrow donor so that he can successfully fight his condition.

"The party did very well," he said. "The Red Cross screened 104 people that night, and 100 more put their names on a list for testing later that week. The next evening, more than 250 people signed up. Now, I've got a 400-in-10,000 chance, which is better than the one-in-10,000 chance I had before."

Underwood was diagnosed with chronic myeloid leukemia in December 1995, and spent most of that month at the Vancouver Island Cancer Centre. Since then, he's been taking interferon treatments to control his condition, but the drug is unlikely to cure it; the only cure will be to find a match so that he can have a transplant.

"For anyone with CML, there are about three options," he said. "The ideal situation is a bone-marrow transplant. It is essentially the same as a cure." Interferon is a secondary solution, but it "doesn't get rid of

the cancer and, although it has been known to cure it, it almost never does. The third option is to have my own marrow re-introduced.

"They've taken my marrow, basically put it in the fridge, then, like a mechanic working on a car they work on it and tune it up, then put it back in," he explained. "If we have to do that, we hope that it grows healthy again."

Bone marrow donations can come only from very specific donors, and there is an international network established to find matches. It's a much more complicated — and unlikely — thing to find a match for bone marrow than it is for blood.

"It's many times more complicated," Underwood said. "There are many factors, and the odds are much more difficult than they are for blood donations."

Adding to the difficulty in finding a match is the fact that Underwood's heritage is Aboriginal, and fewer than 900 Aboriginal people are on the 141,000-person list of Canadian registered donors. Ethnic background is an important determining factor in finding a likely donor; matches are most likely to occur within the same ethnic group. In the United States, there is a special initiative to increase registration of Native American and Alaskan Native potential donors. Underwood has begun an initiative to increase Aboriginal registration in Canada.

Underwood's mother is from the Tsartlip First Nation and his father is a member of the Tsawout First Nation, both in Saanich. At the birthday party and the day after, dozens of Aboriginal people registered to be bone-marrow typed.

"I don't think that there's any kind of cultural unwillingness to take part in this kind of program," he said. "I think that there's just not a lot of awareness. Judging from the response at the two sessions, there's absolutely no cultural reluctance to get involved."

The two information sessions are normally all that take place in a year on Vancouver Island, but Underwood hopes that the RCMP will be able to put on a few more in 1997.

The international registry does an incredible job in matching up people, and the registry has saved hundreds of lives. Two years ago, Mark Davis of Sidney, B.C., received a marrow transplant, and eventually learned that it came from Don Calderone, a man from Columbus, Ohio, who was the closest of three possible donors. The two recently met and, as if to emphasize the importance of First Nations participation in Underwood's initiative, discovered that their ethnic backgrounds are remarkably similar.

"I'm not just thinking about myself," Underwood said. "There are many others who need marrow out there, and

they'll benefit from this increased awareness too, I hope. I'm thinking about Shashawan William and Stan Luggi, amongst others."

William is a five-year-old girl from Manitoba's Hollow Water First Nation, who has been diagnosed with fanconi anemia. Luggi is a 32-year-old member of the Stellat'en First Nation from Fraser Lake, B.C., who has paroxysmal nocturnal hemoglobinuria. Both are relatively rare blood diseases, and both William and Luggi require bone-marrow transplants to live.

"More awareness of the health issue is required to increase the number of Aboriginal people listed with the bone-marrow registry," Luggi said. He encourages people to join the registry with the awareness that they could be helping anyone, not just him.

William was named January role model by Winnipeg's *Mesanaygun* newspaper, "because of her outstanding courage and strong will to live."

Underwood is as up-beat as anybody in his situation could be, and finds positives even in his diagnosis.

"Christmas '95, right after I was diagnosed, was my best Christmas ever, by far," he said. "Of course, my heart just fell to my knees when I found out I had leukemia, but a lot of good has come of it. The whole process has been medicine, too. The journey has been great.

"I really found out who my true friends are," he continued. "I know how lucky I am to have the support network I have: support from friends, family, co-workers."

He refused to look at the negatives.

"You know the movie *The Shawshank Redemption*?" he asked. "There's a line in that movie that's important to me: 'You can either get busy living or you can get busy dying.' Do you remember that line? It's been an easy choice for me.

"In my mind, I'm going to be a better person, now that I've been sick," he said. "When I get over this, I'll know what I have to do to be really alive. I've done a '180' since I was diagnosed. It's really made me appreciate what I do have."

Underwood has many plans, including an August 1997 wedding with his fiancée Dawn Frank, from the Ahousaht First Nation. And he plans to begin studying First Nations education at the University of Victoria.

He also hopes to resume a promising lacrosse career — he's played since he was eight years old and was part of the official demonstration sport competition at the Victoria Commonwealth Games.

For information, they should check out his web site at <<http://islandnet.com/~helpmatt/recover.htm>>. They may even find out that he's on his way to recovery.

CATCH THE DREAM IV

Healing Our People: Ensuring Our Future

Fourth Annual National Conference on Addictions & Health Promotions

MAY 13 - 15, 1997

The Coast Plaza at Calgary

1316 - 33 Street N.E., Calgary, Alberta, Canada T2A 6B6

Aboriginal Addictions and Health Promotions into the 21st Century



WHAT IS THE CONFERENCE ALL ABOUT?

The Society has decided that to better enable the health caregiver out in the field to prepare for the next decade, that a conference dealing with relevant addiction and health related issues would be an important stepping stone in solidifying goals and projections. The purpose of this conference is to develop, with the help of concerned individuals in the health & addictions field, a policy paper outlining the perceived needs of the community.

To this end, this conference will be a working session for caregivers, allowing them to start with a current issue, hear various opinions from speakers and from that, formulate a working plan for the future.

Over the course of two and one half days, topic discussions will be hosted to better educate the caregiver in the health & addiction field. Each session will begin with delivery from a resource person(s) informing the delegates of current issues within the addiction field. On conclusion of this delivery, the delegates will break up into working groups to discuss what has been said and formulate through open discussion, a policy on future directions to be taken in regard to the topic.

The end result of the conference will be a resolution document/strategy paper which will be used by management, managers and government in making future decisions relating to the health & addictions field.

GENERAL WORKSHOPS

Participants will have an opportunity to participate in a discussion which highlights the concerns within each topic area. Working group sessions will follow each discussion in an attempt to formulate guidelines, position statements and strategies. We, as Aboriginal addictions health workers, have an opportunity to set our own direction for health and addictions which has not been the case in the past, resulting in policy makers deciding which issues would be prioritized. Workshops will be held both in a.m. & p.m. throughout the course of the conference.

Conference Workshop topics/discussions will cover areas such as conflict resolution skills, stress management, health, sexuality, drugs and alcohol, etc...

SASSI - Substance Abuse Subtle Screening Inventory Training.
Levels I, II, III, Level I - May 14, 1997 (morning), Level II - May 14, 1997 (afternoon), Level III - May 15, 1997 (morning) Note: If you are taking this session, you are also permitted to attend the workshops on May 14, 1997.

REGISTRATION

Registration fee for the conference workshops include refreshment breaks, conference materials. Registration fee is \$250 per person by May 1, 1997. Late registration is \$300. On site registration will be cash only! You are encouraged to register early as space is limited in most sessions.

For further information about conference and registration (request forms) please contact:

SUSAN AUSTEN
Conference Mgmt. Serv.
1833 Crowchild Tr. NW
Calgary, AB T2M 4S7
Ph: (403)220-6773
Fax: (403)264-4184

Exhibitors Display space is available for both commercial and education organizations.

ACCOMMODATION

Block of rooms have been reserved from May 13-15, 1997 at the Coast Plaza at 1316 - 33rd St. N.E., Calgary, AB:

Toll Free Reservations: 1-800-426-0670
Tel: (403)248-8888
Fax: (403)248-0749

Be sure to mention the full name of the conference to receive the special rate of \$89 single occupancy; \$99 two people sharing (children 16 & under stay free in the parents' room). You are encouraged to book early as rates and space cannot be guaranteed after April 20, 1997.

REFUND INFORMATION

In the unfortunate event that your conference registration must be cancelled, a full refund (less \$45 admin. fee) will be issued, provided that written notification is received by the University of Calgary Conference Management Services on or before April 28, 1997. No refunds will be issued after April 28, 1997.

WHO SHOULD ATTEND?

Chiefs & council members, mental health workers, social workers, teachers, CHR's treatment directors, prevention directors, school counsellors, addiction counsellors, nurses, youth, elders, etc. Anyone who is interested.

AIDS AWARENESS

Positive life. . . positive attitudes

Dear Blessed Creator (and I say this with my heart totally invested in your hands.)

Creator, you probably know this little secret.

On Feb. 4, something happened that my doctor-specialist remarked on as "extraordinary."

On Feb. 6, I called her office once again and talked to her assistant to re-affirm the news.

Of the two tests that I take, the one I call the VLT (viral load test), gave us a surprise. The VLT checks HIV antibodies in my blood and white cells count. The most recent results were astounding. My viral load was only 260 or 17%, and I had doubled my white cell count as a result of a six-month trial use of a combination of new drugs. When VLT's number tens of thousands to 40 million in infected people it is time for extreme concern. In my situation, only 260 is considered overwhelming good news, readers. As I ask my doctor how many more months? Her response is "Kenny — a few more years! What is it that you are doing right?"

The only way I can respond is that it is the power of prayer, power of people, my work (that I'm intended to do, as one Elder



Ken Ward

from Hobbema, Alta., once told me) and hope. As I quietly left her office, I walked down Jasper Avenue in Edmonton with the brightest smile as I kissed the world with happiness. Time to carry on with the Creator's wish, and I intend to.

Decisions must come from a prayer, I truly believe. To ask for guidance in taking the traditional approach with consideration of western medicines was a difficult choice. But as one Elder from Paul Band, Alta. once said, "Ken, there are opportunities that will come to you. Don't pass them by. It was given to you by the Creator." and I did. What a present. . . to live to see 40 years old at the end of February.

I don't wish to create false hopes, people. I prefer to be realistic, with caution. These new

cocktail drug combinations may have some worth. Remember, these few steps could help people with HIV/AIDS in living longer, but they are not the cure. It might lead up to it. . . one day.

The cure comes in prayer. The cure comes in staying away from the booze and drugs. The cure comes from wellness in being active. All the workshops I have done and all your prayers have found their way to the Creator. Don't stop praying. There will always be hope.

For the families and communities there is a recipe for breaking barriers in regards to responding to someone who is infected in your community.

We will be introducing the C.A.P.S. approach at the Treaty 6 HIV/AIDS Assembly to be held on March 17 and 18, 1997,

in Edmonton.

New Breed, Mishi Donovan and the theatre production *I will not Cry Alone* will be premiered. In the C.A.P.S. initiative, a segment will introduce a program unique to the People Living with HIV/AIDS, families and community. And I'm excited that we may recruit "Kecia Larkin" and my goddaughter "Rayiya" to develop this program.

Kecia will be one of our special guest speakers. The final draft will be finalized at the Alberta Aboriginal AIDS Conference/97. As chairperson for this conference I thank those generous letters of support for our conference. If there are others who haven't sent one, forward your letter to Feather of Hope Society.

Not to forget to mention that the Men's Wellness Conference in May 13, 14, 15/97 is where C.A.P.S. will be introduced as well. As treasurer and advisor to the Alberta Men's Wellness Conference (Aboriginal) it is a safe environment to talk openly about sensitive issues, re: HIV/AIDS.

As you can see, I do have more work left to do, Creator, and by the way, to my pen-pal Holly — tell your classmates

that I'll be around for some time. Remember classmates — gossip hurts. Ken is not dead. I had to put this in. I have letters from a lot of youth who consider me their friend. However, news gets a little twisted based on rumor. As a result of information given, false rumors can definitely hurt a young person's heart. So parents and adults, be careful in what information you give. Check out the facts.

To Alan Beaver (the sports athlete) from Wabasca, Alta. and Marlene Lameman, thank you for your letters. They are encouraging. I get letters of people's encouragement and also their personal contributions to the Aboriginal communities.

And yes you can make that difference. Oh! By the way, congratulations to Gil Cardinal who was honored at the Aboriginal Achievement Awards in Calgary.

Gil happened to direct the television series *My Partners-My People*. He produced and directed "Feather of Hope" of my little life. Darn proud. To all of you, write on to me Box 358, Enoch, Alta., T7X 3Y3, 403-457-7609.

All in faith
Ken Ward

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CORRECTION

The November edition of *Windspeaker* contained a special directory of HIV/AIDS medical services clinics within our monthly AIDS feature.

Windspeaker improperly listed the name of the sponsor, "Merek Frost Canada Inc."

Windspeaker apologizes for the professional inconvenience incurred by this error.

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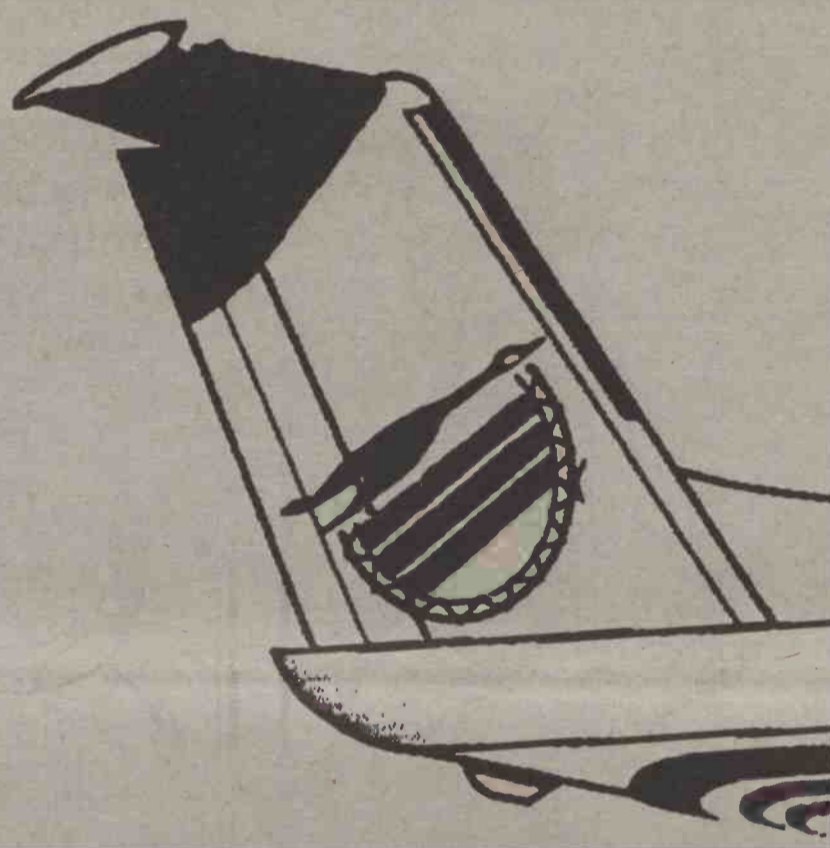


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NATIONAL ABORIGINAL ACHIEVEMENT AWARDS

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Youth dazzled by conference speakers

By **Debbie Faulkner**
Windspeaker Contributor

CALGARY

North of 60 star Nathaniel Arcand summed up his career as "Lights, Camera, Action!" at an Aboriginal youth fair held Feb. 5 and 6 at the Calgary Convention Centre.

The star's movie-making lingo also fit the mood of the entire Blueprint for the Future conference, which attracted more than 1,200 Aboriginal students from across Alberta.

"They were all excited about getting to meet people that they never thought they would meet," said Dr. Judy New Bell, director of Blueprint for the Future. "It was wonderful to see [students] running around getting autographs."

More than 100 speakers from across Canada — most of them Aboriginal — were candidates to have pens and conference program books held out to them.

Elijah Harper, Grand Chief Phil Fontaine of the Manitoba Assembly of Chiefs, cabinet minister from the Northwest Territories Stephen Kakfwi, Toronto Gators' pitching superstar Darren Zack, Cape Breton poet Rita Joe, and Northern Quebec Cree Chief Billy Diamond were some of the big-name autographs to get.

But everyday successful people, such as flight attendant Lucille Francis, guide and outfitter Ken D. Steinhauer, lawyer Melanie Wells, Native education consultant Loretta Hall, pilot Keith Johnston and television reporter Paul Kuster also scribbled their names in corners of Blueprint programs.

Blueprint for the Future was presented by the Canadian Native Arts Foundation (CNAF), a

national charity established in 1985 by Mohawk composer and conductor John Kim Bell. The Toronto-based CNAF provides educational scholarships to Aboriginal students.

CNAF introduced the Blueprint conference — a youth event that focuses on providing flesh-and-blood proof that any career dream can come true — last year in Winnipeg. That city will host its second youth fair this April.

"There is no one out there who can deny that future employment prospects for Aboriginal youth appear blank," said Bell, founder and chair of CFAN, Blueprint for the Future and the National Aboriginal Achievement Awards (NAAA).

"Through career seminars, speeches and informal conversation with these leaders, Aboriginal youth will be introduced to some of the most exciting careers this country and world can offer," he said prior to the conference.

After the career fair, student participants agreed with CNAF founder.

"This (conference) made me think," said Scott Mills, a grade 10 student from Stand Off, Alta. "It showed me all those opportunities that are available out there and how to get them."

"I felt like [the speakers] were talking right to us," said Kevin Bull Calf, a Grade 12 student also from Stand Off.

"When I see these older people talking about their futures... it makes me see what is my future," said Shauna Moses, a Grade 10 student from Saddle Lake, Alta.

The Calgary Blueprint conference was presented in conjunction with the National Aboriginal Achievement Awards, held Friday evening, Feb. 7, at the Jubilee Auditorium.



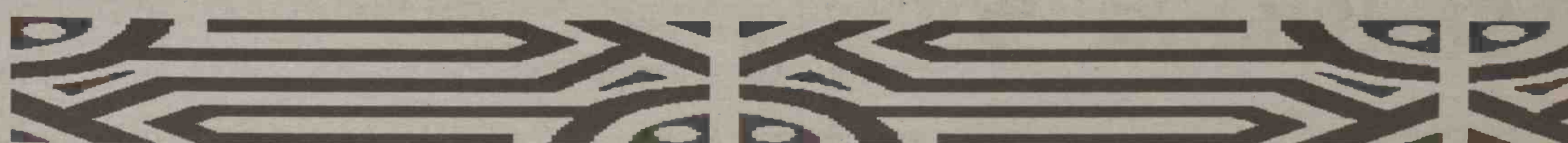
CIBC salutes the winners of the 1997 National Aboriginal Achievement Awards

- Kiawak Ashoona • George Berthe • Gil Cardinal**
- Chief Billy Diamond • Chester Cunningham**
- Dr. Olive Dickason • Graham Greene • Rita Joe**
- Stephen Kakfwi • Justice Harry S. LaForme**
- Very Rev. Stanley John McKay**

**Dr. Martin Gale McLoughlin • Senator Charlie Watt
 Darren Zack**



CIBC is proud to be the lead corporate sponsor of the National Aboriginal Achievement Awards



NATIONAL ABORIGINAL ACHIEVEMENT AWARDS

The faces of av

Shell Canada is proud to support the 1997 National Aboriginal Achievement Awards and to congratulate this year's nominees and recipients.



Shell Canada



(Left) Founder and Chair of the National Aboriginal Achievement Awards John Kim Bell was also the executive producer of the televised gala. (Below) Star of CBC's North of 60, Tina Keeper presented awards to four of the evening's recipients.

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Windspeaker *Special Focus*

QUOTABLE QUOTE

"This is just an extraordinarily important award, and one that I am very honored to receive."

— Dr. Olive Dickason, 1997 Lifetime Achievement Award recipient



Bert Crowfoot

Inuit singing sensation, Susan Aglukark, performed to an appreciative audience at the 1997 National Aboriginal Achievement Awards gala held in Calgary on Feb. 7.

Stand in stands tall

By R John Hayes
And Kenneth Williams
Windspeaker Staff Writers

CALGARY

When original host Graham Greene called in sick to the 1997 National Aboriginal Achievement Awards, there were no regrets when Tom Jackson stepped into the role that he's practically made his own.

Backed by another magnificent John Kim Bell set and surrounded by the cream of Canada's Aboriginal communities, Jackson hosted this year's show, along with his co-stars from *North of 60*, Tina Keeper and Gordon Tootoosis. They were joined by *Dances With Wolves*' star Tantoo Cardinal.

Arctic Rose Susan Aglukark opened the show with "Hina Na Ho" and closed it with her huge hit "O Siem." Supported by an energetic troupe of Inuit dancers, both songs were big production numbers that delighted the sell-out crowd. Or they would have, if they had gone according to plan. Although it didn't make it to the edited CBC special aired six days later, Aglukark was forced to begin "O Siem" three times, and battled through the song against at-times-shrill feedback.

Fortunately, but for a few long delays, the rest of the evening went well, and the show biz provided a brilliant background for honoring the 14 Aboriginal achievers.

Young country sensation Rebecca Miller, a 20-year-old Iroquois woman from Six Nations in Ontario entertained with a lively version of her song "Listen to the Radio." She received the 1996 YTV Youth Achievement Award for vocals and is currently recording her first album.

The other performer was youthful balladeer Fara Palmer, who performed "Somewhere Out There" from the movie *An American Tail*. Her appearance was another break for the rising star, who, as a 12-year-old, sang with the legendary Buffy Sainte-Marie.

All of this took place on the stage at the Southern Alberta Jubilee Auditorium in Calgary which was filled with the rectangular splendor of Bell's reinterpretation of the historical 10th- to 15th-century city Cahokia, an Aboriginal metropolis which was located near the site of present-day St. Louis, Illinois. Bell moved the city north to the Canadian Arctic, adorning it with West Coast iconography and Inuit sculptures. Through it, the audience was able to imagine Cahokia appearing as if the ancients had melted the glaciers of the North, revealing the city's wonders.

The glittering pyramid was transformed from icy blues and greens, to burning yellows and reds, to fantastic purples.

The spectacular scrim, a semi-transparent curtain which dropped in front of the pyramid to focus attention on the hosts and award winners at the front of the stage, was covered in Inuit designs and motifs.

Presented by the Canadian Native Arts Foundation and sponsored by the Canadian Imperial Bank of Commerce, Indian and Northern Affairs Canada and the Canadian Broadcasting Corporation, as well as 24 other public and private-sector sponsoring bodies, the awards show was the fourth-annual celebration of excellence in Aboriginal Canada.

There were 12 achievement awards given out, as well as a youth award and a lifetime achievement award, bringing the total recipients of the National Aboriginal Achievement Awards to 55.

KIAWAK ASHOONA

Rita Joe

Stanley McKay

Gil Cardinal

George Berthe

Harry LaForme

DARREN ZACK

CHESTER CUNNINGHAM

GRAHAM GREENE

Martin McLoughlin

Billy Diamond

OLIVE DICKASON

Stephen Kakfwl

Charlie Watt

Surgeon enthusiastic winner

By R John Hayes
Windspeaker Staff Writer

CALGARY

One of Canada's most-revered medical professionals, Vancouver's Dr. Martin Gale McLoughlin was also perhaps the most excited winner at the National Aboriginal Achievement Awards ceremony in Calgary. Following the ceremony, he spent more than an hour speaking to young people about the award, both showing and telling them that they, too, can be achievers.

"I believe it's very important that we reach our youth," he said, "and show them not only that they can be a success, but show them how to become a success."

McLoughlin's own rise to success was meteoric.

He grew up in one of Vancouver's poorest areas in a single-parent family. Poor grades and social conflict led him to leave school but, by working in a cannery and earning scholarships, the young Métis man paid his own way through medical school. He became a urologist, researcher and, at the young age of 33, a professor.

McLoughlin was one of the early researchers of kidney transplants and he developed the technique for micro-vas-reconstruction. He became the first doctor in the world to do prostate surgery on an out-patient basis, thereby improving the quality of life and treatment for millions of men.

He has gone on to teach at some of the world's great universities, including McGill in Montreal, Baltimore's Johns Hopkins, the University of California and the University of Texas at Houston, and is much sought after as a presenter at learned conferences.

DR. MARTIN MCLOUGHLIN

McLoughlin has become a medical leader in British Columbia, serving as professor of surgery at the University of British Columbia for many years. He is currently working to establish the First Nations Institute for Aboriginal Health, which will combine modern medicine with the wisdom of traditional Aboriginal healing methods.

Much of his success is based on his desire to find out, his capacity for work and for never giving up.

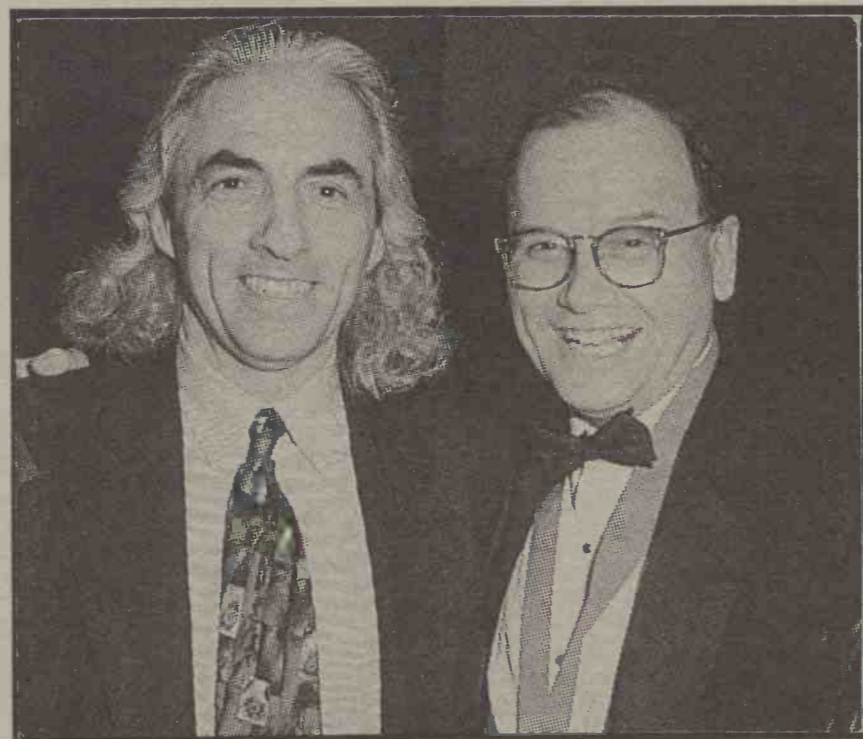
"I want to ask young people, as I have asked my students, 'Do you want to know what's under that cover?'" he said. "'Do you have a desire to know what is in that book?' I've always wanted to know what's in that book; I always wanted to find out."

And, usually, find out he did. As a resident doctor, McLoughlin was told that his prostate experiments using canines were too expensive, so he switched to rats. Because their organs are much smaller, he learned to perform micro-surgery, perfecting his technique in a closet at the famous Johns Hopkins Medical Centre.

"I was the first guy to do a kidney side-table transplant at Johns Hopkins," he said. "We were reconstructing kidneys for transplantation purposes, and I thought that we could do the same for a patient who could have his own kidney repaired. Then, when a patient came in who was going to lose both kidneys, I took the idea that I'd had to the medical ethics committee, and they approved it."

"What we did, then, was to remove both his kidneys to a side table, where we made a new, healthy kidney about three-quarters as large as one of the original two had been, and returned it to the patient's body." The operation was a success.

McLoughlin won the National Aboriginal Achievement Award in medicine. Also nominated were Dr. Jeanne Albin of Salem, Oregon, Dr. Michael Perley of Woodstock, N.B., and Dr. Stanley M. Vollant of Betsiamites, Que.



With Manitoba Grand Chief Phil Fontaine, left.

Leader guides Western Arctic

By Kenneth Williams
Windspeaker Staff Writer

CALGARY



Even though Stephen Kakfwi knew some time ago that he would be receiving a National Aboriginal Achievement Award for public service, the magnitude of it didn't hit him until he started meeting all the different recipients.

"It brings out Aboriginal people from every aspect of life, not just the political circle. I've hobnobbed with senators, ambassadors, ministers almost all my life," he said.

"What I found was I was meeting poets, authors of books, doctors who were pioneers in their fields that were Aboriginal people. That's

what really humbled me. That's what I enjoyed the most, meeting the different people.

"It's not that I only deal, on an everyday basis, I meet people from all aspects of life, but I've never known on the national level the kind of achievement Aboriginal people have made. This kind of event brings out the best of the best."

Kakfwi, the current minister of resources, wildlife and economic development, as well as minister responsible for national constitutional affairs, said receiving this award is a boost for all Aboriginal communities in Canada.

"I think it's one of the most positive developments that has occurred because [it's] giving recognition and honoring people from our communities," he said. "It's pulling the First Nations together across this country because it's non-political."

Kakfwi, who was born in the North, was drawn into the political arena because of the proposed MacKenzie Valley pipeline, that would have been the largest pipeline of its kind ever constructed. The effect on the North, its environment and the people living there would have been overwhelming.

In the face of this challenge, Kakfwi organized the Dene Nation's presentations to the Berger Inquiry, which was examining the potential effects of this pipeline. The inquiry concluded that there should be a 10-year moratorium on the pipeline's construction so that Aboriginal land claims, self-government and other issues could be resolved.

Kakfwi then successfully ran for the presidency of the Dene Nation and, under his leadership, laid the historic groundwork for the Dene-Métis comprehensive claims negotiations.

"I've done stuff at the national and international level, but also at the community level — with housing, with counseling to deal with alcohol problems," he said. "I operate at every different level that I can."

Part of his international work involved lobbying Pope John Paul II to return to the Northwest Territories after an earlier visit was prevented by bad weather.

This award, however, means more than just recognition from Aboriginal people in Canada for his work in public service.

Kakfwi hasn't stopped looking towards the future, especially with the creation of the new territory in the western arctic that will be created after Nunavut in 1999.

"The one thing I want to finish is to see a new constitution for the people of the western territory is done in the next two years," he said. "To see a marriage between public government and Aboriginal government so we don't have separate systems."

"We need a territorial government that allows for guaranteed representation for Aboriginal people that also embraces a regional and community Aboriginal government," he continued. "We have the chance to do that here. A partnership type of government that recognizes each First Nation. We're trying to do that in the next couple of years."

STEPHEN KAKFWI

We are proud to honor the 1997 National Aboriginal Achievement Awards and the recognition of Canada's Aboriginal contributions...



Northern

Records broken by pitcher

By R John Hayes
Windspeaker Staff Writer

CALGARY

Darren Zack is so dominant in his sport that he's in demand as few athletes are anywhere. The towering softball pitcher who, at six-foot-four barely seems to have released the ball before it's through the strike zone, has suited up for teams in tournaments all over North America in the last decade.

In that time, he's also won two Pan-American Games gold medals for Canada, led his teams to dozens of Canadian, world and Aboriginal championships, and broken and then re-broke the personal strike-out records for tournaments. He received a National Aboriginal Achievement Award for sports.

"I've never been involved in anything like these awards," Zack said from his home in Garden River, Ont. "I never knew about the achievements of these Aboriginal people — except for maybe a few of the show business stars — but to be honored with people like Olive Dickason and Martin McLoughlin was one of the biggest thrills of my life.

"Now that I know what these people have done, how great they are," he continued, "I will be following their accomplishments. I look forward to reading more about them, to finding out about their careers."

Zack has some accomplishments of his own, and there will be people reading about them, now that he's won this prestigious award.

In 1995, his Toronto Gators became kings of the softball world when they cleaned up at the International Softball Congress World Championship in Sioux City, Iowa. When you look at Zack's personal statistics for the tournament — 150 strike outs, 69 and two-thirds consecutive scoreless innings and 10 wins — you may lose sight of the fact that this wasn't just a weekend recreational tournament. He put up the record-setting numbers against the best of the world's best. He won the Most Outstanding Pitcher Award in a walk, an honor that he's taken home three times now.

But the record-breaking performance didn't get Zack's name into the record books, because the records he broke were his own. He'd set them in 1992 in Salt Lake City, Utah, when he threw 136 strike outs in the course of a tournament, shattering the previous mark of 126.

The 1995 experience was a follow-up to the 1993 ISC championship, when Zack led the Gators

to their first title, the first time a Canadian team had won the prestigious tournament in 47 years.

Last year, Zack led the Invermere (B.C.) Nitemares to the National Indian Athletic Association's fastpitch championship in Spokane, Washington, recording a 16-strike-out no-hitter in the final. His successes with the Gators, Team Canada and the B.C. Arrows have made him a sports legend. He currently pitches for the Tampa Bay Smokers, a touring team.

Off the field, Zack is a soft-spoken, gentle man, who's been called a true sportsman in the best sense of the word. He's extremely proud of his Aboriginal roots, and while traveling the world with softball, Zack seeks out fellow Aboriginal people, sharing with them the hopes and dreams of a proud past and an exciting future.

"Winning this award, I felt so proud," he said. "It just took me — it was an emotional show for me."

At 36, Zack said that he's been told by a number of people that he's near the end of his career at the top, but he has no immediate plans to retire.

"I'm going to take it one more season at a time," he said. "We'll just see how it goes. Eventually, I'd like to go into coaching. I'd love to work with the kids in the sport."

An outstanding athlete and role model, no child could ask for a better person as a coach. Darren Zack was awarded the 1997 National Aboriginal Achievement Award in the sports category for his pitching. He was selected ahead of 15 other nominees.



With son, Darren, Jr.

Poet conquers people's hearts

By Kenneth Williams
Windspeaker Staff Writer

CALGARY

When Rita Joe returned to her reserve, the Eskasoni First Nation on Cape Breton Island, she was greeted with a rose and a powwow celebration just for her.

Sometimes called the "poet laureate" of the Mi'kmaw people, Joe started writing in her 30s to challenge the negative images of Aboriginal people being taught to her children. Her books include *The Poems of Rita Joe*, *Songs of Eskasoni: More Poems of Rita Joe*, *Lnu and Indians We're Called*, and *Songs of Rita Joe: The Autobiography of a Mi'kmaq Poet*, and have been highly acclaimed critically and generally.

She has played a powerful role in defining Aboriginal people and how they are perceived, yet she does it with beauty and kindness.

"I want to put out positive images of Aboriginal people," she said. "But everything I do is gentle persuasion. And that had more effect than a blockade or any other way — kindness, always. I teach my people to do the same."

A member of the Order of Canada, Joe is one of the few non-politicians ever called to the Queen's Privy Council for Canada, entitling her to be called Honorable for the rest of her days.

Joe believes that the National Aboriginal Achievement Awards is exactly the kind of thing that Canada needs for both its Aboriginal and non-Aboriginal people.

"It points out to others and makes other people aware that Natives have a lot of input too," she said. The recipients are "all from different walks of life. I was reading the [program] about these people, even that young person from the north, they're all making different contributions and they're all good people. Each story has to be read, all these people have accomplished so much with their lives."

The fact that she was recognized by an Aboriginal organization held special significance for Joe.

"I was very honored, appreciative too, because it's from my own people," she said. "I've received all sorts of awards, but this time it was a Native organization and I was very happy because you feel honored that they appreciate you."

But even though she herself has been recognized by her Aboriginal peers, she doesn't consider herself the real achiever.

"When I was handed the award, I faced the people and I was thinking 'they were the achievers,'" she said. "I was not thinking of myself. I've worked all my life for Native causes and even as I was receiving the award I thought that the [audience members] were the achievers."

Her work has inspired singers to add music to her words and even an opera to be based on her poems.

Her philosophy has been to find the beauty in whatever place or circumstance she may be in, and to keep an upbeat attitude about life.

"I told the audience that no matter from what circumstances you come from, and no matter from what culture, or how poor you are, everybody can do this," she said. "You just have to put your effort into it and be positive."

Even so, she's not about to just let misinformation about Aboriginal people go unchallenged. Though she wouldn't consider herself "driven to write," the great-grandmother can't help but write.

"I try to set the record straight about what we're really like. I'm still writing and still pointing out what I call mistakes and misinterpretation," she said.

Joe's career has spanned 30 years and has included articles she has written in Aboriginal and non-Aboriginal publications surrounding her Nova Scotia home.

"That's the Native input — we all have different stories. You have to find out our side of the story," she said. "You'll always find beauty everywhere if you look for it."



RITA JOE

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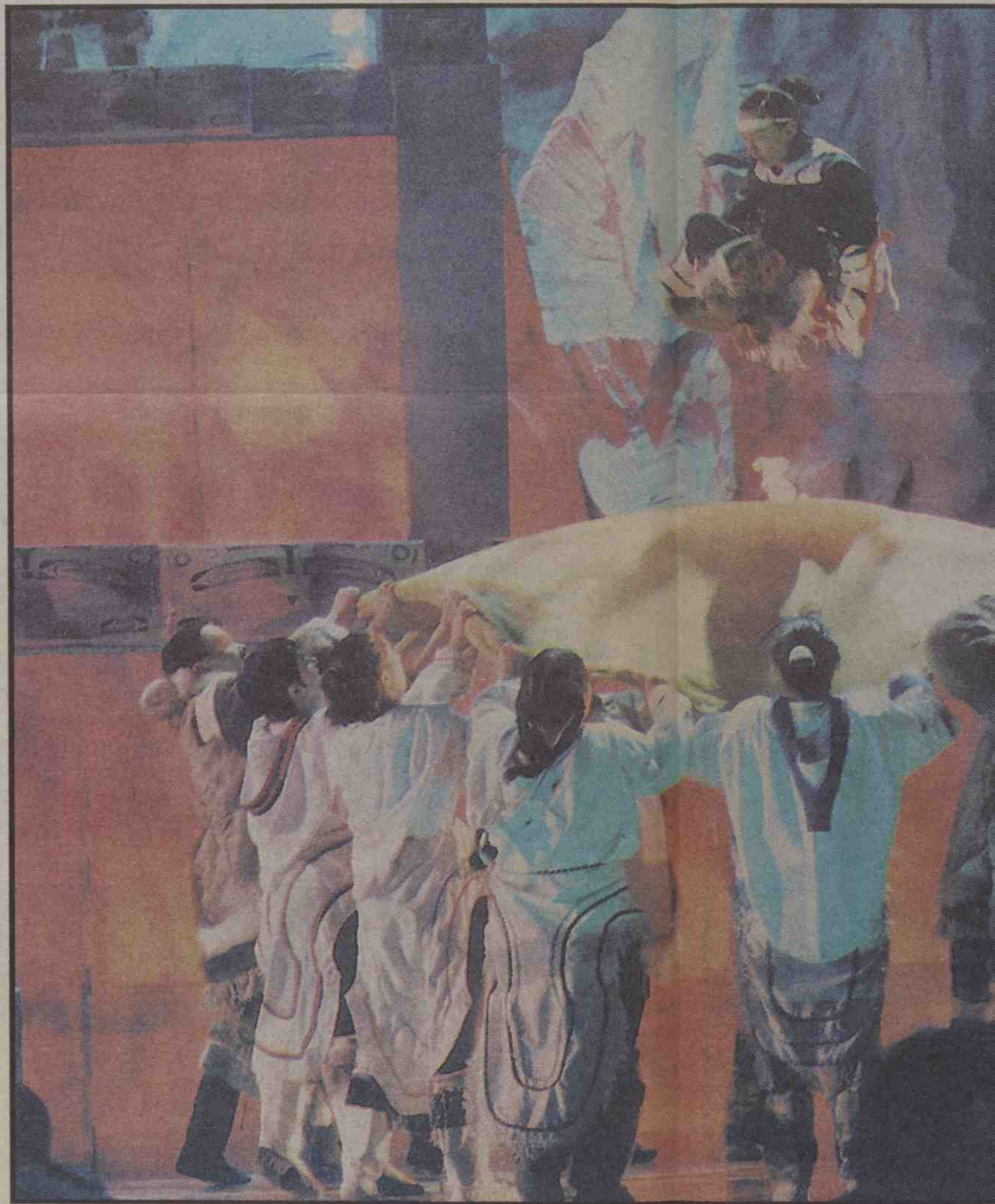


CANADA'S NATIONAL ABORIGINAL NEWS SOURCE



An Evening of Entertainment

The glitz and the glitter of the National Aboriginal Achievement Awards were set on John Kim Bell's spectacular recreation of the pyramids of Cahokia, which towers behind diminutive Susan Aglukark during her two production numbers (top left). Up-and-coming court jester Rebecca Miller (holding microphone bottom left) got the crowd roaring during her rendition of "Listen to the Radio." Aglukark opened the show, backed by more than a dozen acrobatic Inuit drummers and dancers who, to conclude the song "Hina Na Ho," held an impressive traditional blanket toss (below centre) on the stage. Mellow Farabee also performed on the evening (top right), here front and centre in "Somewhere Out There." The awards were created to build self-esteem and pride for the Aboriginal community and to provide role models for Aboriginal young people. For the general public, the awards celebrate the capabilities and aspirations of Aboriginal people in a new and powerful light. They serve to inform the audience of the strides that can be made when an individual has the discipline, drive and determination to accomplish their goals and dreams.



Photos in this section by:
Kenneth Williams
Bert Crowfoot
Terry Lusty

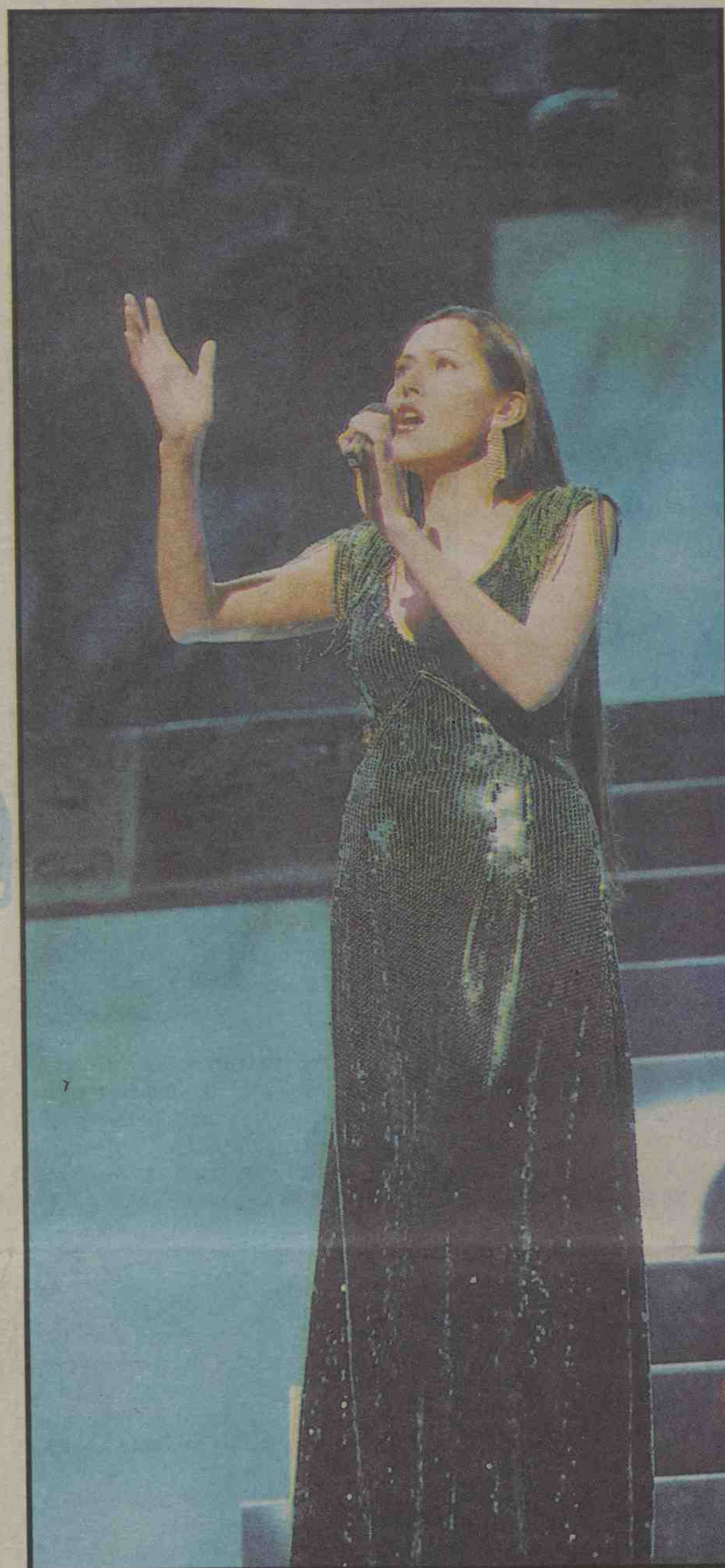
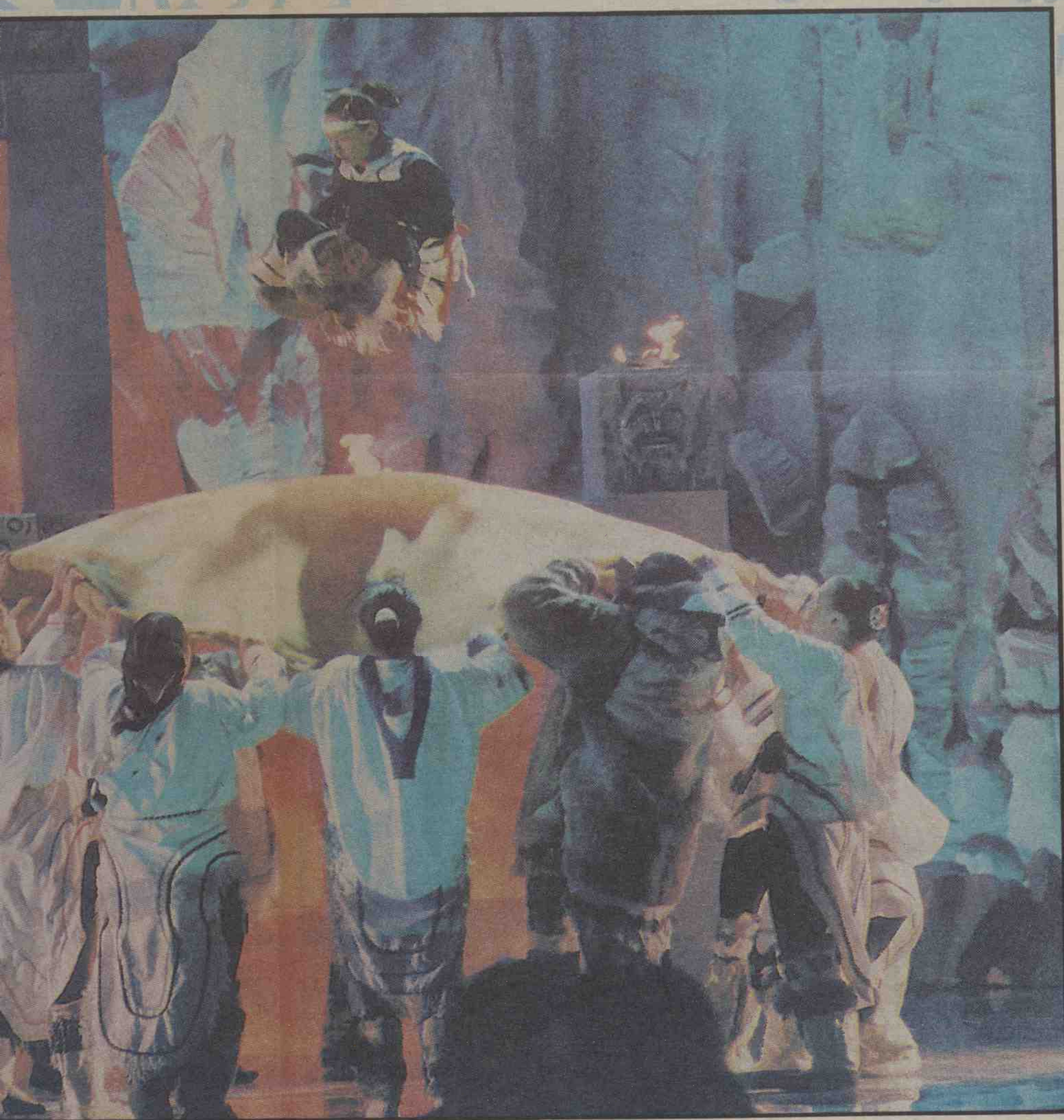
Celebrate the achievements of 14 outstanding individuals



Trust. Integrity. Reputation.

Evening of Entertainment

and the glitter of the National Aboriginal Achievement Awards on John Kim Bell's spectacular recreation of the pyramid at which towers behind diminutive Susan Aglukark during one of two production numbers (top left). Up-and-coming country star John Miller (holding microphone bottom left) got the crowd going with his rendition of "Listen to the Radio." Aglukark opened the show, backed by more than a dozen acrobatic Inuit drummers and dancers who, to conclude the song "Hina Na Ho," held an impromptu blanket toss (below centre) on the stage. Mellow Fara Palmer performed on the evening (top right), here front and centre singing "Where Out There." The awards were created to build self-esteem and pride for the Aboriginal community and to provide role models for Aboriginal young people. For the general public, the awards cast the spotlight on the talents and aspirations of Aboriginal people in a new and powerful way. They serve to inform the audience of the strides that can be made when an individual has the discipline, drive and determination to achieve their goals and dreams.



standing individuals - who happen to be Aboriginal.



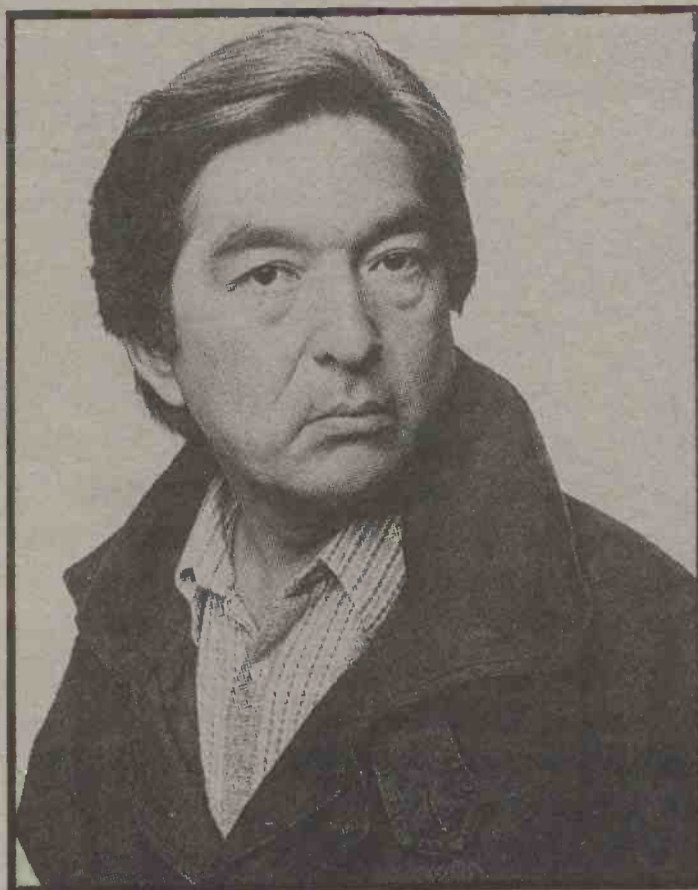
Trust. Integrity. Reputation.

Actor adored by millions

By Kenneth Williams
Windspeaker Staff Writer

TORONTO

Fate takes funny turns now and then and Graham Greene, an achievement award winner for arts and culture, should know. He was originally scheduled to host the 1997 National Aboriginal Achievement Awards, but a viral infection prevented him from doing it. On the other hand, he won a movie role that thrust him into the international spotlight while selling T-shirts. Even then, to get the role of Kicking Bird in *Dances With Wolves*, Greene had to overcome director and star Kevin Costner's immediate reaction that "he didn't look Native enough."



GRAHAM GREENE

The rest, however, is history. Greene earned an Academy Award nomination for best supporting actor for his portrayal of Kicking Bird, and has since starred in such movie hits as *Thunderheart*, *Maverick*, and *Die Hard 3*. On top of that, he has had guest roles in *North of 60*, *Murder She Wrote*, and *Northern Exposure*. He has a recurring role as Mr. Crabby Tree on the children's television show, *Dudley the Dragon*, a role that earned him a Gemini Award, which is Canada's version of an Emmy or an Oscar.

Greene has also starred in movies made for television and cable such as *Ishi: The Last of His Tribe*, for HBO, *Medicine River* and *Murder Sees the Light*, both for the CBC, *Unnatural Causes*, for NBC, and *Broken Chain* and *Cooperstown*, both for TNT.

But among all the awards that Greene has earned throughout his career, an Aboriginal achievement award is the one he considers the most illustrious.

"I consider it a great honor, because I never expected to receive one," he said. "I was a little overwhelmed. It's better than an Oscar."

John Kim Bell had asked Greene some time ago to host the awards, but didn't let on that he would also be receiving one as well. When he was told, it surprised him.

Even though he couldn't attend the award ceremony, he was aware of the other winners and their achievements because he had the script for the show.

Greene was among 44 nominees for the arts and culture award, only three of which were won. It's interesting to note that Greene could very well be the best known Aboriginal actor of his time but started his career just for the fun of it.

Acting "looked like fun and [it was] better than working from nine to five," he said. The fun must have sustained itself, because he's been doing it for nearly 20 years.

Even as his career was taking off in theatre, he still helped build sets for various productions and worked as a soundman, iron-worker and a welder.

The critical acclaim for his work in theatre culminated when he won the Dora Mavor Moore Award in the late 80s for his portrayal as Pierre St. Pierre in Tomson Highway's award-winning play, *Dry Lips Oughta Move to Kapuskasing*. Ironically, that was nearly the last time he worked in theatre.

Despite his successful career, he's never considered himself a role model to other up-and-coming actors, nor did he look up to other actors for inspiration.

"I never approached [my career] that way," he said. "Be your own role model. Inevitably, you only have to answer to yourself."

He's been asked to work as a director and producer, but hasn't yet because the right project hasn't come along.

Greene's example is an inspiration to others, in whatever field they endeavor to succeed in. He's enjoyed his career and just kept working at it. It won't be long before we see Greene on the big screen again.

Awards "uplifting" event

By Allison Kydd
Windspeaker Contributor

CALGARY

The 1997 Aboriginal Achievement Award is not the first award ever received by Charlie Watt, Inuit senator for Quebec. However, he says, "there's a world of difference receiving an award from your own people." "Uplifting" is the word he uses.

It's a "signal to Aboriginal people, especially youth, whose problems come from not being able to see the future. If you work hard (and determine what you're working for), you too can achieve."

Another benefit, said Watt, is that the award gives people a chance to meet and talk about the concerns they all share. He's found it's made him



more in demand; business and political doors have opened because of this "higher level of recognition for the things he's been able to achieve."

Watt isn't shy about public attention; however, he chuckles when he describes how people bring all their problems to him after they've seen him on television. He becomes a lawyer, a counselor, whatever they need, in their eyes, because they see him as a "man who gets things done." Watt admits he's a "doer", who "doesn't sit around much."

Pivotal to Watt's own career was the James Bay hydro-electric project. Though in his eyes that battle didn't achieve what he'd hoped, which was the end of the project and title to the land, it established a precedent for Inuit and other First Nations land-claims negotiations. First, it forced the Quebec government to recognize that people lived and made their livelihood around James Bay. Then, when the James Bay and Northern Quebec Agreement was signed, in 1975, the compensation package made it possible to establish schools, hospitals, housing and runways for the displaced communities. The dispute had also started Watt on a path he wasn't expecting.

Watt said he started getting involved in the political arena in the late sixties. Once started, he had no choice but to continue. In the case of James Bay, what he wanted was that the community not be flooded; what he got was a "one way ticket" to get involved in such Aboriginal issues as land claims, education, jurisdiction and self-government. Often this meant starting from scratch at the community level to produce administrative bodies that hadn't existed before. In the area of education, his community has been fairly successful. They now have the

CHARLIE WATT

right to do curriculum development, including the right to produce their own text books. That means for instance, history that's more representative.

Sometimes the process hasn't worked and Watt's had to "try to circumvent the system." He's willing to use whatever means are at his disposal. When talking to the provincial government, he points out the parallels between the Aboriginal struggle and Quebec's sovereignty struggle. His methods, though sometimes unorthodox, have won him more supporters than enemies. In 1984, he was appointed to the Senate, and he was made an officer of the Order of Quebec, in 1994.

Watt continues to work on building Aboriginal rights into the Canadian Constitution. For one thing, he's going over the recent Royal Commission report with a fine-toothed comb, asking "what can be implemented now, tomorrow . . . what can't be implemented."

Watt's plans also go beyond the country and the province. He was part of a recent trade mission to the Far East and was especially encouraged by his talks with Korea. His goal is to make Aboriginal industry part of the global economy.

"In the north," he said, "people operate cottage industries. That isn't bad, but [they] will have to find a way to mass produce in order to be part of the global community." One thing's certain, if there's a way, he'll find it. He's "good at networking and can transmit what he knows, find out what others have to offer and work to make things possible."

By R John Hayes
Windspeaker Staff Writer

CALGARY

If there's a business in Quebec, it likely owes Chief Billy Diamond, who Iacocca of the North." Diamond, an energetic businessman, a Quebec's Aboriginal person, has been one of the coming chief of the Wask 1970s.

"When you take an award after the award ceremony, low through, see the job feeling of satisfaction at

Diamond has seen many Cree Construction Limited political leader and negotiator situation after difficult truly honest and decent

"My father always told me 'Do everything right' things."

But being above board in business trenches and

"I managed to get a sense of pride, describing community development. "Somebody to mediate the process. [Parti Quebecois] and the Government of Quebec

In the past, Diamond when he was serving a Great Whale hydroelectric expired. It is a testament appointed Diamond to the committee.

Diamond was propelled to prominence in the controversial hydroelectric developments in northern Quebec. He was government of Quebec national media attention went to the United Nations Cree of Quebec to as prime Cree mover and

As a result, the Cree people structure that has total

He negotiated with 1980s during the conference 35, which recognizes uses to be active.

"I look at the potential on the problem of the had — be it alcohol, what vision they can

Chief Billy Diamond for business and comm

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Grand chief an inspiration

By R John Hayes
Windspeaker Staff Writer

CALGARY

If there's a business in the Cree area of northern Quebec, it likely owes something to the work of Chief Billy Diamond, who has been called the "Lee Iacocca of the North." Diamond, who is an endlessly energetic businessman, an indomitable advocate for Quebec's Aboriginal people and a deeply spiritual man, has been one of the region's leaders since becoming chief of the Waskaganish First Nation in the 1970s.

"When you take an assignment, whatever it is, you do the task," Diamond said after the award ceremony. "You may come on barriers, make enemies, but if you follow through, see the job to its conclusion no matter how long it takes you, you'll get a feeling of satisfaction at the end."

Diamond has seen many tasks through, including the establishment of Air Creebec, Cree Construction Limited and Cree Yamaha Motors. He's also become an adept political leader and negotiator, bringing agreement or at least co-operation to difficult situations after difficult situations. He's done so while developing a reputation as a truly honest and decent man.

"My father always told me 'Never take anything from the tribe,'" Diamond said. "He told me 'Do everything above board with your hands clean.' That's the way to do things."

But being above board doesn't mean being unwilling to get into the political and business trenches and do some hard work. Diamond has done his share of that.

"I managed to get a table of negotiations with the Quebec government," Diamond said with pride, describing how he brokered the end of years of conflict over community development. "Someone had to be the peacemaker in the face of such animosity to mediate the process. We've done a lot in the year we've been at the table, and the [Parti Quebecois] and the Crees weren't seeing eye to eye on anything. If you can get the Government of Quebec to a bargaining table, it's an accomplishment in itself."

In the past, Diamond has done more than bring the parties to the table. In fact, when he was serving as chairman of the committee to look into the impacts of the Great Whale hydroelectric project, his term as a Cree representative to the committee expired. It is a testimonial to his integrity and respectability that the Quebec government appointed Diamond as their representative so that he could continue to chair the committee.

Diamond was propelled to prominence by the controversial hydroelectric developments in

northern Quebec. He was elected chief of Waskaganish just in time to confront the government of Quebec over the James Bay project. He organized national and international media attention to spotlight the plight of the Cree and Inuit of the region; went to the United Nations to argue the case; helped found the Grand Council of the Crees of Quebec to assist in the battle, becoming its first grand chief; and was the prime Cree mover and signatory of the James Bay and Northern Quebec Agreement. As a result, the Cree people were awarded \$136 million in cash and investment infrastructure that has totalled more than \$1.4 billion to date.

He negotiated with Ottawa on behalf of the Assembly of First Nations in the 1980s during the constitutional talks, and he is one of those credited for Section 35, which recognizes Aboriginal rights in the Canadian Constitution. He continues to be active.

"I look at the potential of the individual," he said, "rather than concentrating on the problem of the disease. When people recover from whatever problem they had — be it alcohol, drugs, violence, whatever — it's amazing what they can do, what vision they can achieve."

Chief Billy Diamond received the 1997 National Aboriginal Achievement Award for business and commerce. He was selected ahead of 13 other nominees for the award.



BILLY DIAMOND

Youth group changed judge

By R John Hayes
Windspeaker Staff Writer

CALGARY

Although almost 15 per cent of the people who end up in federal jails in Canada are Aboriginal, when Harry LaForme was named a justice on the Ontario Court of Justice (General Division) in 1994, he was the first of just two federally appointed Aboriginal justices in the country. He believes statistics like that point to a real problem in the systemic makeup of the country.

"How can somebody, unless they've been there, have any sensitivity to what is an Aboriginal perspective?" he said. "It should be factored into all our decisions, just as other perspectives are factored in every day. Just as a European perspective is factored in so deeply that it is the basis of all that we think of as justice in our system."

"The difficulty is to describe how you can make the essence of the Aboriginal experience a substantive part of the constitution," he said. "Dr. [Olive] Dickason writes her history from a different perspective — that is her strength. I can't write the law from a different perspective, however."

"If the legal people who adjudge my decisions look at the decisions as based on a cause, rather than based on justice, then we are at the mercy of non-Aboriginal people who have no way to experience what it's like, again," he said.

"How can they possibly know what's more than a legal argument for me and what's not? Unless the depth of it is understood, all you get is the perspective of those in control."

Mr. Justice LaForme was aware of his Aboriginal past when he grew up, but it wasn't a factor, certainly not a positive one, in his school years. LaForme, who grew up in New York state, became coach of an Aboriginal basketball team, and the experience with those kids changed his life.

He is convinced that there must be Aboriginal people — indeed, people of all visible minorities — at all positions in society. LaForme said that the awards are a great step in the direction of getting the Aboriginal experience factored into the way things are done.

"When I was first told that I was going to be a recipient, I was speechless," he said. "I was involved in the first jury selections in 1993, but I guess I didn't realize how important the awards would quickly become."

"I watched the next couple of years, and I became aware of how important the recognition by our own people is to us," he continued. "I became almost envious of the winner. I admired very much the people who had received [awards], and then to learn that I was to receive one myself, it was a very moving and humbling experience. It was one of the truly gratifying moments of my life."

"You work as hard as you do, and then others decide if it means anything," LaForme said. "You can set goals and objectives but you can get there only by the good will of others. The good will and the recognition by our own people is just so important to me that I didn't know what to say. I'm not sure I do, yet," he laughed.

The future Ontario justice was inspired by his basketball team to consider his Mississauga First Nation heritage. One of the first Aboriginal people appointed as a commissioner of the Indian Commission of Ontario in 1989, LaForme supervised the authorship and edited a groundbreaking report on federal land-claims policy that showed the inherent conflict of interest in Ottawa's serving as judge, jury and interested party. It also led directly to the creation of the federal Indian Claims Commission and LaForme's appointment as its first chief commissioner.

Justice Harry LaForme received the award for his contributions to the cause of Aboriginal justice. He was one of two people honored in the law and justice category.

HARRY LAFORME



Congratulations to Chief Billy Diamond

on receiving the
National Aboriginal Achievement Award.

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Film maker tackles the issues

By Kenneth Williams
Windspeaker Staff Writer

CALGARY

Gil Cardinal's career in film and video was started because a social worker suggested he take courses at the Northern Alberta Institute of Technology in Edmonton. He studied radio and television arts and got a job as a cameraman for the Access Network, a provincially funded television broadcaster in Alberta.

He made his first documentary, a portrait of the pianist Mark Jablonski. Soon he was directing the show *Come Alive*. But it was his work that examined Aboriginal issues, and his own search for his Aboriginal heritage, where Cardinal began to make his mark in film making.

Children of Alcohol, a documentary about kids from alcoholic families, and *The Spirit Within*, a documentary about Aboriginal spirituality in prisons, were done while he was a freelance director with the National Film Board. In the early 1980's, he made the film that changed his life, *Foster Child*. This documentary about his search to find his birth mother would earn him a Gemini Award for best director.

GIL CARDINAL

Cardinal was very surprised and excited when he found out that he would be receiving the National Aboriginal Achievement Award.

"I had followed the history of [the awards], and I understand what they're about in the larger context in helping to create more communication between Native and non-Native people, and in presenting very positive images.

"I was just very happy to participate in it in such a direct way, but nothing prepared me for the strong overwhelming feelings during the day," he said. "Being involved in the whole ceremony, I found it very moving quite a number of times — a feeling of being part of something much bigger than me, much more than my role in it. I felt so good about the spirit that was there, celebrating the people, the community."

Cardinal embraces the intent of the awards, which is to provide positive Aboriginal role models for Aboriginal people.

"It's really vital to have," he said. "The spirit of it comes across well when it's televised. It's such a strong joyous spirit, it's hard not to feel that and to be inspired by it."

The Aboriginal youth, though, will benefit from this kind of ceremony because it does emphasize the positive achievements of Aboriginal people, instead of the negative images that are constantly bombarding them. Cardinal, himself, enjoyed speaking to the youth who were able to attend the ceremony.

"I had a great time talking to a lot of young people at the reception afterwards. It went on all through the evening," Cardinal said. "It's just wonderful to be able to talk with them, laugh. So, if they perceive me as a role model, I just hope that I can always be responsive and open, especially to the young people."

The achievement awards, however, also opened his eyes to the vast scope of Aboriginal achievement throughout Canada, and Cardinal hopes that the youth will be just as profoundly touched.

"It's great for youth to see the whole variety of activity that our people are involved in," he said. "That's one of the great things about [these awards]."

In the years since making *Foster Child*, Cardinal has directed episodes of *North of 60*, as well as worked on projects for the CBC, BBC and Atlantis Films. Almost all of his work is dominated by Aboriginal themes and issues, and has been showcased at numerous international festivals.

It seemed appropriate that Cardinal would receive this award since, as a foster child in Alberta, he was cut off from his Aboriginal heritage, but has contributed so much to the Aboriginal community through his film work. Gil Cardinal won the National Aboriginal Achievement Award for media and communications. He was selected ahead of seven other nominees.



Modest man from Manitoba

By R John Hayes
Windspeaker Staff Writer

CALGARY

To talk to the Very Reverend Stanley John McKay, you would think that the honor of the National Aboriginal Achievement Award was going to the wrong person, but what you'd be hearing is the natural modesty of a man who has accomplished much in the United Church of Canada. And, without his work, Canada's Aboriginal people might never have heard the two simple words they had waited hundreds of years to hear from a Christian church: "we're sorry."

"The apology by the church was made by 1986, eight years before I became moderator," McKay said. He was moderator, the highest spiritual position possible in the church hierarchy, from 1992 to 1994. "I felt that [the awards organizers] overemphasized my role in that. I worked with a community of people committed to addressing the issue in a positive, conciliatory way."

McKay grew up on the Fisher River Reserve in Manitoba, located on the western shore of Lake Winnipeg, before the community was accessible by road. As a young man, he was a schoolteacher in the North, but in 1971 he was ordained by the United Church. His pastoral life began with four years in Norway House, Man., followed by seven years in his home community. After that, he took on a five-year developmental contract with the national church to explore the future of the Native church, concentrating primarily on Canada west of Montreal.

His work has led him to many ecumenical meetings with the Anglican Church of Canada, as well as with representatives of the Catholic and Lutheran churches. Much of the initial programming at the Dr. Jessie Saulteaux Centre in Beausejour, Man. where McKay has been on staff since 1988, was borrowed from structures from the Anglican Church.

"The centre is a First Nation United Church-sponsored ecumenical theological school," McKay said. "I am not aware of any other such school in North America, that combines Christian theology and spirituality with Aboriginal spiritual traditions."

McKay, now a co-director of the school, explained that students at the school were not required to be active participants in Aboriginal spirituality.

"Some people do bring together the Aboriginal learning, the philosophy into the United Church," he said. "Others simply do not. We have a ceremonial lodge at the centre. Some students pray there; others do not. It's up to them."

V. REV. STANLEY MCKAY

What the school does do is encourage its students to be less dismissive of other traditions, to be more broadly ecumenical than churches have historically been. This is in keeping with the unifying theme of McKay's life in the United Church.

"I basically had one goal in my role as moderator," McKay said. "That was to have people relate to each other in the church. What people call debate or discussion I find to be argumentative and adversarial, and I worked to move them towards shared decision making and consensus.

In part because of McKay's work, Aboriginal people have been able to become ministers of the church, to read and use the gospels in their own languages, to repatriate the right to direct their own spiritual lives. McKay was disappointed by his theological educational experience, and said that it didn't teach him the truth about Aboriginal communities nor did it prepare him to serve there.

The Very Reverend Stanley John McKay was awarded the National Aboriginal Achievement Award in the category of heritage and spirituality for his efforts in finding a balance that respects the best of Aboriginal and Christian teachings. He was selected ahead of 17 other nominees for the honor.



Canada Post reproduced Kiawak Ashoona's work, "Sedna", a carving of the Inuit sea goddess, for a stamp in 1980.

Photo of Ashoona unavailable.

By Kenneth Williams
Windspeaker Staff Writer

CALGARY

When the work of United States president Helmut Schuster was given as a gift to the world.

This self-taught artist of Baffin Island in the Arctic has collections in such places as the National Museum of Art, the National Gallery and the Art Gallery of Ontario in 75 exhibitions throughout the world.

Ashoona is known for his fantastic carvings of Inuit mythical tradition.

"My first wife's carvings inspired me to do this."

This revered artist has taken many steps. His work is recognized as one of the finest in the world.

It has become a national treasure, and Canada Post has reproduced his work, for a stamp.

KIAWAK

Even though he has many generations of artists in his family.

"I'm very excited," he said. "I'm thinking of being awarded the National Aboriginal Achievement Award."

Ashoona was selected ahead of 17 other nominees for the honor.

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Canada Post reproduced Kiawak Ashoona's work, "Sedna", a carving of the Inuit sea goddess, for a stamp in 1980.



Photo of Ashoona unavailable.

By Kenneth Williams
Windspeaker Staff Writer

CALGARY

When the work is owned and displayed by such world leaders as former United States president Ronald Reagan, and former chancellor of West Germany, Helmut Schmidt, you could consider Inuit artist, Kiawak Ashoona, our gift to the world.

This self-taught carver, from Cape Dorset, located on the southwestern tip of Baffin Island in the Eastern Arctic, has his work on display in permanent collections in such galleries and museums as New York's Metropolitan Museum of Art, the National Gallery of Canada, the Montreal Museum of Fine Art and the Art Gallery of Ontario. Since the 1950s his carvings have been shown in 75 exhibitions throughout Canada, the U.S. and Europe.

Ashoona is known for his incredible attention to detail and for his carvings of fantastic creatures that are manifestations of the artist's imagination and the mythical tradition of the Inuit people.

"My first wife's father told me a lot of stories about shamans and these stories inspired me to create the imaginary creatures found in my sculpture," he said.

This revered artist has inspired younger Inuit artists to follow in his footsteps. His work is so influential that it is impossible to study the history of Inuit art without devoting attention to this shy, retiring man who is recognized as one of Canada's greatest artists.

It has become a custom to present visiting dignitaries with an Ashoona sculpture, and Canada Post reproduced his work, "Sedna", a carving of the Inuit sea goddess, for a stamp in 1980.

KIAWAK ASHOONA

Even though he is now 63, Ashoona continues to carve and inspire future generations of Aboriginal artists throughout Canada.

"I'm very excited about receiving this award, but it goes beyond that," he said. "I'm thinking of my children and parents and I'm excited and quite happy to be receiving this."

Ashoona was one of 44 people nominated for the arts and culture achievement award.

Believe in yourself first of all

By Allison Kydd
Windspeaker Contributor

CALGARY

Chester Cunningham had just come back from a hunting trip with his brothers when he got the word about his National Aboriginal Achievement Award. The trip is a yearly ritual for the brothers. They spend a week together near Drumheller, Alta. where they grew up, as they did when their father was alive. It still feels like going home to their roots. They do a lot of walking, talking, drinking tea, looking for dinosaur bones and old tipi rings. Sometimes they even get around to hunting.



One of these years they're going to Wardlaw, Alta., where they hope to find an old piece of sandstone with their father's name, Sam Cunningham, etched into it. That mark dates back to 1926, when Sam and his father worked on ranches in that part of the country. Chester remembers his father saying "it's important to be a man first and a Native [person] after, important not to get the two mixed up." It was his way of saying you have to believe in yourself first. Chester's told the story many times to students and other clients of the Native Counselling Services of Alberta.

Chester Cunningham's award was in the category of law and justice, for "making Aboriginal court worker programs a reality". He was surprised. Naturally, he was pleased too and feels the awards are a great way to introduce Aboriginal role models to youth. Cunningham has received the Order of Canada, is an honorary chief of the Peigan Band and has an Honorary Doctorate of Laws from the University of Alberta.

CHESTER CUNNINGHAM

Still, when he went to the gala presentation at the Jubilee Auditorium in Calgary, he felt "humbled by the quality of the recipients receiving awards."

Compared to the poets, judges, sports heroes and medical doctors, he feels he's an ordinary guy. Justice Harry LaForme, however, told Cunningham that when he "pioneered the court worker program, a lot of Aboriginal people changed their occupation and went into law, because before that [they] thought it was forbidden."

Though Cunningham tends to be modest about the achievements which led to his award, he admits the Aboriginal court worker program wasn't easy to get off the ground and keep afloat. There he was — he'd just gotten married, after having worked in the coal mines and on highway construction — accepting a job at the Native Friendship Centre in Edmonton, because he wanted to spend more time with his family. He was to be program director, but when he asked, "what programs do I have to direct?", the answer he got was, "you have to find them." When he asked, "where do I get the money?", the answer he got was, "you have to find it."

Naturally he learned a lot about fund-raising, though at one point, the story goes, he took out loans against his own house and car to be sure the program wouldn't disappear because of the lack of money. The court workers' program seemed vital to him because, for many, the situation was desperate. Often, Aboriginal people would plead guilty to charges they didn't understand; others were convicted without any verbal communication between themselves and the judge; some would plead guilty when they weren't.

What people coming into the city needed was someone they could trust to help them understand what was expected of them. As such a liaison, Cunningham was soon spending 60 per cent of his time in court. Working with a few of the judges he'd met, he created the Native Court Worker Services Association, which later became the Native Counselling Services of Alberta (NCSA).

Still, all was not smooth sailing. First there were the money problems; then the workers being trained at the Centre were in demand. They'd get offered higher-paying jobs and away they'd go. Cunningham always encouraged them to look after themselves. After all, he said, we "never really lost people who'd been in Native Counselling. They'd always remember where they came from."

CONGRATULATIONS CHESTER CUNNINGHAM

All of Canada now knows what we have known for many years.
Your leadership and vision is an inspiration to all.

Thank you for your many years of service as a Director on our Board.



The Aboriginal Multi-Media Society of Alberta (AMMSA)

Career fair held in conjunction with gala

By Debbie Faulkner
Windspeaker Contributor

CALGARY

The Blueprint for the Future conference held in conjunction with the National Aboriginal Achievement Awards proved that role models come in all varieties.

Chief Billy Diamond, the Cree entrepreneur who proved Indians can fly, is a traditional role model.

To found Air Quebec, Chief Diamond had to overcome all kinds of obstacles, including racism. He told his Blueprint for the Future listeners that one leading Quebec politician said to him, "Billy, you're an Indian and [Indians] don't own airlines. Indians are not to be in the aviation business."

According to Chief Diamond, Air Quebec now flies "successfully and profitably."

As a young man, he also took over the leadership of his people at his father's request. His mission was almost impossible: stop the development of massive hydro-electric projects across northern Quebec. Billy and his fellow freedom fighters succeeded. The proposed mega-development was contained to one project.

Another victory was introducing Cree into the schools in the late 1970s.

"If you dare to stand up for

principles because you are right — eventually you overcome," he told his young audience.

"Never listen to those who say you are not good enough to go forth and go beyond. . . I want to make it clear that all things are possible with God — nothing is impossible."

On the other hand, Nathaniel Arcand, who plays bad-boy William on *North of 60*, isn't so sure of himself for his role-model status.

"When you see my character William, that was my character," Arcand told more than 300 youth at the Blueprint for the Future conference.

Getting specific, the young star admitted he sold drugs and didn't finish high school. "Those are the things I did and I regret them now."

As for his acting career, the Edmonton-born Cree implied to his attentive Blueprint for the Future fans that his good fortune was just that — luck.

"I didn't choose to be an actor; it just happened."

Well, yes and no.

Maybe it was luck that an agent walked up to Arcand and told him he had star potential. Maybe getting a call to audition for *North of 60* was luck. Maybe having Tantoo Cardinal for a junior high drama teacher was really lucky.

But winning a 1996 Alberta Motion Picture Industry Award?



Terry Lusty

As in years past, the set for the National Aboriginal Achievement Awards gala was the star of the evening. Bell joked during the production that he had just taken the last six months to pay off last year's cost of the set.

That goes beyond luck.

Fulfilling his dreams of becoming a film maker, or maybe a screenwriter, will take education rather than luck too.

"That's why I want to go back to school and learn how to write a script better," Arcand explained.

Stardom alone doesn't mean job security, he added. "If I was

to lose my acting position and go out in the real world and look for a job, it would be hard. . . I couldn't even flip hamburgers at McDonald's."



Philip Voyageur, Cree student from Mistissini.

Philip Voyageur was bored at school. So we gave him a TV.

An agreement between Télébec and the Cree School Board in James Bay is helping countless students like Philip Voyageur receive their education via video-conferencing. This state-of-the-art system is capable of transmitting more than 5,000 hours of post-secondary courses per year,

virtually eliminating travel time for students. Thanks to video-conferencing, Philip Voyageur is completing college, and he'll soon move on to university where he hopes to study business administration. How's that for quality viewing!



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Classroom Edition

The Educational Tool Showcasing Critical Issues Impacting Canada's Aboriginal People



Building a better tomorrow



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Windspeaker's Classroom Edition

Vision

Canada's Aboriginal youth continue to face tremendous pressures. Educational and economic opportunities are often limited. Moreover many youth feel they must choose between traditional ways and trying to fit in with Canadian society at large. Like most youth, they also feel that their thoughts and opinions are ignored.

There is no question that Aboriginal youth need to access information and news on issues that will impact the future. As tomorrow's leaders and decision makers, they need to be exposed to a variety of viewpoints, so that they may better make informed decisions for themselves and for their communities. This is the vision of *Windspeaker's* Classroom Edition.

The information in *Windspeaker's* Classroom Edition will also be useful to adults and community leaders who may wish to explore certain issues more in depth and consider other viewpoints on topics they feel strongly about.

Further, many non-Aboriginal people do not understand the issues that impact Aboriginal people. *Windspeaker's* Classroom Edition is intended to break down barriers and increase understanding between cultures.

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This third *Windspeaker* Classroom Edition would not have been possible without the shared vision and commitment of our corporate sponsors who actively show their commitment to the role education can play in securing a better future for our youth by underwriting this third *Windspeaker* Classroom Edition.

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We want your input on our Classroom Edition. Please get involved in improving future editions. Students, teachers, educators, community leaders - your views and opinions are important to us and readers of future editions.

We welcome your letters, phone calls, and faxes. Letters and faxes must be signed and include an address and phone number if they are to be considered for publishing in the next Classroom Edition in October, 1997!

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PUBLISHER: Bert Crowfoot
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Windspeaker's Classroom Edition is published by *Windspeaker*, a division of the Aboriginal-Multi-Media Society of Alberta (AMMSA) - a non-profit Aboriginal communications organization dedicated to improving communication for and about Aboriginal people.

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Intellectual Property Rights of Indigenous Peoples

By Jack D. Forbes
Native American Studies
University of California, Davis

Major corporations, especially including chemical and biomedical organizations, are rapidly attempting to establish ownership of ever conceivable herb, herbal extract, food plant, plant fibre, productive procedure or idea under the general title of "intellectual property rights". Many Native people in South America and other parts of the world are being tricked into teaching outsiders about specific native plants which then will be registered by a non-indigenous corporation. Although there are some outsiders who are attempting to help indigenous groups, most traditional knowledge will be appropriated without any rights being vested in any indigenous groups.

A lot of First Nations people are becoming very concerned. Historically, the Europeans have appropriated innumerable species of maize (corn), potatoes, sweet potatoes, beans, tomatoes, cacao (chocolate), peanuts, persimmons, bananas (pachas), yucca (cassava), taro, chayote, jicama, papayas, etc., along with countless medical remedies such as witch-hazel, quinine, golden seal, American ginseng, and none of these items have ever been paid for. No "royalties" have ever been given to the indigenous scientists who refined these plants and medicinals over many hundreds or even thousands of years. Similarly, no one has paid for the indigenous people's invention of rubber balls and accessories, kayaks, toboggans etc.

Now, geneticists are attempting to "engineer superior" species of tomatoes and other crops by adding a gene or two, often derived from related plants already modified by Native people. At the same time, different strains of plants completely perfected by First Nations farmer-scientists, such as the vast array of Andean potatoes are being introduced into the United States and Canadian markets, sometimes with new patents.

There is no question that the "rip off" of Native knowledge constitutes a "steal" as significant as the theft of the continent itself. Not that Native people haven't been willing to share knowledge for the good of humankind, but the sharing must go in both directions for it to be fair.

I would like to propose that we seek enactment of a First Nations Intellectual Property Act as either an amendment to NAFTA or as separate legislation in each of our countries. This Act would provide that royalties must be paid for the use of Native American inventions and products including kayaks, toboggans, tips, rubber, design motifs, plants medicinals, tribal names and personal names. Since most of these items cannot be attributed to a single nation, I would suggest that a First Nations International Bank be chartered as a non-profit corporation, controlled by an indigenous board of trustees. The bank would receive all royalties on behalf of all First Nations, except where the royalty was known to be owed only to a specific tribe or group. The bank would then use these funds exclusively for disbursement to all First Nations in a manner to be negotiated

(some could go out on an equal basis to each tribe or group and some could perhaps be used to fund intertribal projects such as radio stations, regional banks, film studios, schools, colleges, etc.)

How would one collect royalties on squash, maize, beans, etc.? One way would be to impose a very small royalty on the commodity market sales for all crops developed in the Americas. A second way would be to impose the royalty on all corporations selling such products as a specific percentage of their gross income from Native-developed items. In part, it depends upon the crop. Tobacco would be handled differently from beans, for example.

It is also very important that biogenetics corporations be required to pay royalties on the American plants which they are using as a basis for their new products,

for example, the basic tomato and tomatillo strains which determine the success of their final products. These new tomatoes, which they are currently patenting, are entirely derived (to my knowledge) from genetic material modified by indigenous farmer-scientists over many centuries.

I believe the payment of royalties on Native American inventions might well be enough to completely replace the federal contributions to tribes in the U.S. and Canada. But we must remember that many of the products of which I am writing were perfected in Mexico, Central and South America by our brothers and sisters there. For example, I was just reading that the tobacco species used on the east coast of the U.S. was a South American tobacco in origin, probably brought to us by Arawak traders in their huge trading vessels.

Thus, most income would have to be shared among all Native American people on an equal basis, I would think. Otherwise, we will fight among ourselves and get nowhere as a result.

(Professor Jack D. Forbes, Powhatan-Delaware, is the author of *Columbus and Other Cannibals*, *Africans and Native Americans* and other books.)



Media malice

Does the media treat Native issues harshly, or with kid gloves?

By R John Hayes
Windspeaker Staff Writer

The picture is an ugly one: a horde of reporters descends on the unsuspecting people on an isolated reserve. Their reports are at best only somewhat accurate, not respecting the people or the traditions of the place as they deserve. The people are celebrities for 24 hours, non-entitles thereafter. "Old news," they are called. The rest of the country remembers the tiny community as "the place where there was that blockade," or "the place where that Native guy was killed."

How true is this picture? Is the media insensitive to Native is-

sues? Or, as some have suggested, are they so afraid of offending that they don't cover Native issues much, and when they do they don't do it in any depth?

"There is often the perception that journalists behave in a callous manner, and this extends beyond the Native community," said Tom Arnold, president of the Canadian Association of Journalists and a reporter with the *Edmonton Journal*. "I think it's a perception that journalists float into town, trample on people's feelings, then leave onto the next big story."

Arnold explained that, as far as he is concerned, it isn't that way: most of the journalists he knows are

caring and sensitive, but that is mitigated by the requirement that they get a story and by the time constraints placed upon them by deadlines.

"They need information, and they need it now," he said. "I'm not sure that it's a question of insensitivity or of ignorance, but I do know that journalists who approach situations in Native communities, where they have little or no experience, don't know how to do so without offending people, so they are extremely careful in their search for information and access."

Arnold agreed that a timid reporter — one too afraid of stepping on toes — is just as much a danger as an over-aggressive re-

porter.

"In that case, their (timidity) certainly impairs the quality of information elicited and provided in the articles," he said. "A reporter doing one or two stories in Native communities a year can't provide an accurate context for the reader about a blockade or a protest or whatever. The article will create a sort of false sense of what is really going on for the broadest readership about the Aboriginal community."

"The attitude really depends on the reporter who's covering the story," said Judi Halfe-Phillips, host of Edmonton-based ITV shows *Health Matters* and *First Nations Now*. "Bonnie Fox, for exam-

ple, goes in with a really good attitude, but some of the others go in with preconceived ideas and you can see them fighting, unsuccessfully, to do the story fairly."

Halfe-Phillips said that she'd encountered both racism and ignorance, in reporters and even in her role at the television station.

"They kind of feed off each other," she said, "but as people get to know me, and they come to show a little more interest and compassion, they're being educated whether they like it or not about Native people."

She said that she loves her job in television, but is very aware of one reason that her show on Native affairs is produced at all.

"The show is completely token show. It's part of their CRTA licensing position," she said. "I was hired basically because I hold a token position. I was told that I wouldn't be on the Native beat because we don't cover it because the viewers are interested. Native the main can't read because people just aren't interested."

Halfe-Phillips said that she's the most effective — she has a budget to her half-hour.

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Halfe-Phillips said that she's limited in the most effective way now — she has almost no budget to put together her half-hour show.

Halfe-Phillips said that, when TV reporters do deal with Aboriginal stories, they are mostly quite insensitive to the effect the incident covered and their coverage of it will have on the community.

Alan Moore of the award-winning *Lac du Flambeau News*, a monthly Native American newspaper published in Wisconsin, agreed.

"There's definitely an insensitivity in the mainstream media," he said. "They're often insensitive, occasionally oversensitive, too often downright ignorant."

"The larger papers will at least try to get comment from Native Americans, although they may misuse it," he continued. "Often, local papers don't look deeply at research, for example, and they sel-

dom look behind a negative story for the agenda of the company or organization pushing it."

Moore said that the root cause of much of the problem is, as he sees it, a basic misunderstanding of Native American history. Manifest destiny, he said, has not been questioned in the mainstream media, although the Native media has been more responsible in its reportage, but altogether it doesn't have the reach of even one big-city daily.

"I think racism is a learned behavior and a lot of people have learned it around here lately. It is like any other dysfunctional behavior in that it's handed on generation-to-generation," he said. "Basically, though, in the media you have to go on a case-by-case basis."

Doug Cut Hand, an independent film producer and columnist with the *Regina Leader-Post*, agrees.

"The example that stands out to everybody these days is the murder trial where the headlines blared 'Two

Young Men Charged for Killing Prostitute,'" he said. "It was so easy to dismiss the victim — a Native single mother — with the word 'prostitute,' but she wasn't a regular prostitute. There was evidence that she'd only done it once or twice. The coverage was callous and hurtful — and typical."

Cut Hand said the coverage of that particular story varied widely, and that shows how each story has to be judged on its own merits.

"The *Globe & Mail* covered it quite well, describing her as a 'mother of two,'" he said. "The stories by the (Saskatoon) *Star-Phoenix* and the *Leader-Post* — that side of the coverage really stank, but after the verdict the *Star-Phoenix* wrote a very good editorial on the issue. Trevor Sutter of the *Leader-Post* did a very balanced story two years ago that revealed the person, too."

"Over all, I'd say that there's been a change in the last few years," he continued, "and reporters have become more sensitive, more aware of Native issues."

John C. Whittaker, a professor of anthropology at Grinnell College in Iowa, believes that there are cases in which editors have become too sensitive. He candidly confronts both insensitivity and hyper-sensitivity with what he sees as fact.

"It's harder for a mainstream media person to criticize the minorities that it is to criticize, say, the religious right," he said. "I think that they are a bit intimidated to be critical. I see this in my students, who seem to feel that criticizing an idea leads to questioning the moral integrity of the person who put the idea forward. I try to make them able to separate the ideas from the people."

Whittaker panned Vine Deloria Jr.'s *Red Earth, White Lies* in a recent issue of the *Skeptical Inquirer*, an American bi-monthly magazine. The article included comments such as: "(Deloria's) basic theme is that science is flawed, and Native traditions offer a better way to understand the world." Whittaker called the book "a wretched

way I would treat any other crackpot," he said. "I attempt to treat the Native American sacred beliefs with the same respect due to any religion, but when those beliefs are misused to undermine geology, you have to draw the line."

The review is meticulous in its criticism, giving careful and clear reaction to the ideas, not the author, although Whittaker does take a few shots at Deloria: "Deloria's style is dreadfully familiar to anyone who has read the Biblical creationist literature," he wrote. "At the core is a wishful attempt to discredit all science because some facts clash with belief systems. A few points will suffice to show how similar Deloria is to outspoken creationist author Duane Gish or any of his ilk."

"I think Deloria as a scholar must be aware that he is not arguing honestly" in the book, Whittaker said. Does it say something about the media that Whittaker said he wouldn't have been able to publish his review elsewhere?



File photo

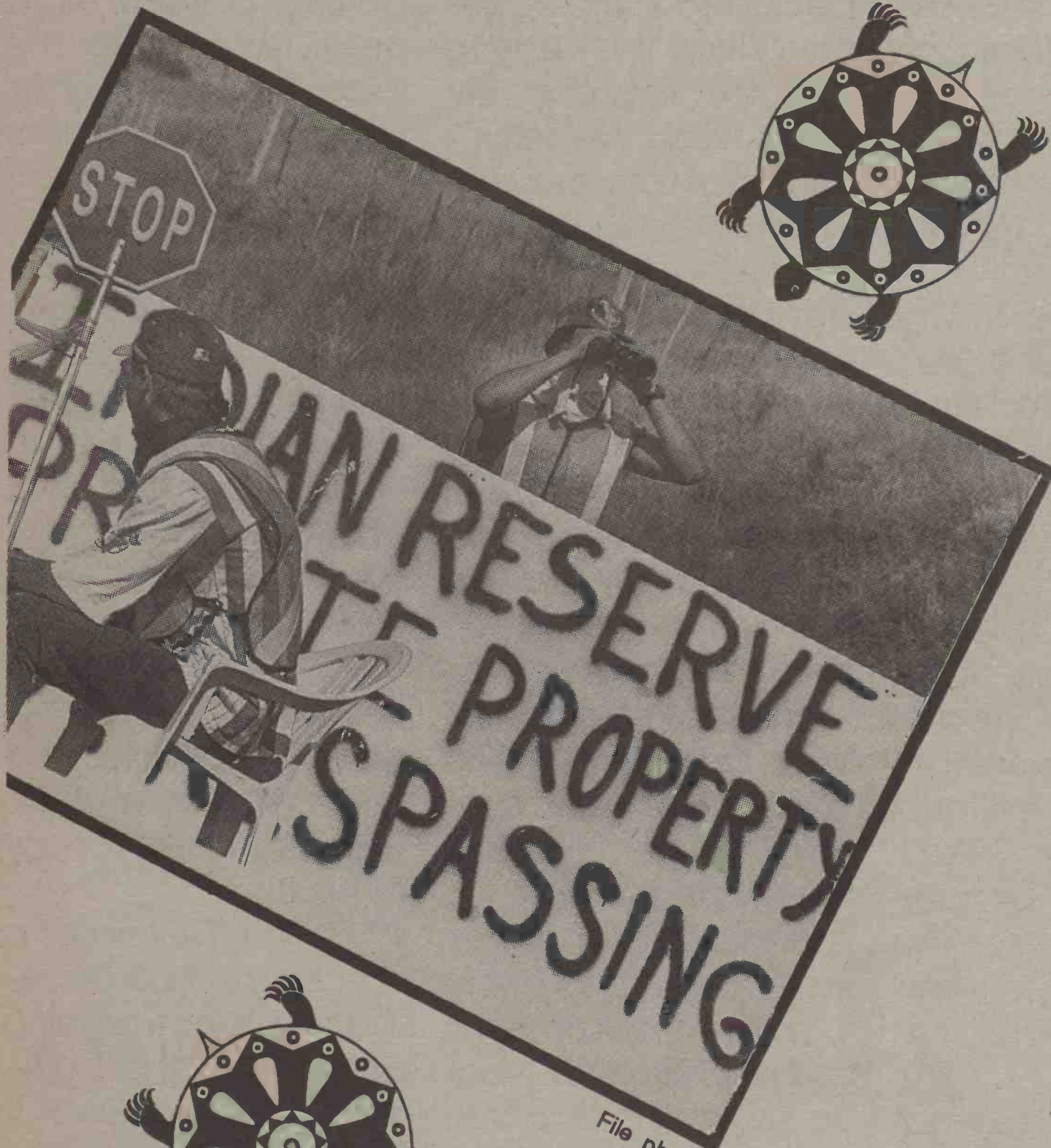
Fighting a GIANT

By Sara Jean Green
Windspeaker Contributor

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MONTREAL



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A solidarity campaign kicked off in Montreal at the end of January in support of the Lubicon Lake Cree of Alberta and the Ontario-based Friends of the Lubicon.

The newly formed Amité Lubicon-Quebec staged a demonstration at the Ville St. Laurent sales offices of the Japanese multi-national pulp and paper company, Daishowa. Reinie Jobin of the Lubicon Lake Cree Elders' Council presented a Daishowa representative with letters to be sent to the company's Toronto, Vancouver and Tokyo offices asking the corporation "to make a public commitment to neither cut nor buy trees cut on Lubicon land until a land rights agreement" is reached. They also asked that Daishowa "drop the legal proceedings... against the Friends of the Lubicon." The Daishowa representative refused to comment.

In spite of Daishowa's silence, Jobin was appreciative of the support shown for his nation.

"Daishowa doesn't like outsiders like the Friends of the Lubicon to expose them for what they are — a greedy multi-national," he said. "The boycott of Daishowa has been a big moral boost for my people."

Jobin was referring to a boycott campaign initiated by the Friends in 1991. The Toronto grassroots organization successfully convinced 47 companies representing 4,300 retailers to stop purchasing pulp and paper products from Daishowa and its subsidiaries. Daishowa was granted cutting rights to 29,000 sq. km of land by the Alberta government in 1988. This cutting area covers the entire traditional territory of the Lubicon.

The Lubicon Lake Cree have claim to 10,000 sq. km of land in northern Alberta. Huge multi-national corporations — oil and gas, pulp and paper and logging companies — have eagerly moved into the area to exploit its natural wealth. There have even been rumors that diamond exploration may soon commence.

First promised a reserve by the federal government in 1939, the Lubicon still do not have a land settlement agreement. They have never been party to any treaty and even though they have entered negotiations with the federal and provincial governments three times in the last decade, talks have broken off because the parties involved have failed to agree on the size of the land mass and monetary compensation that should be allotted to the Lubicon.

Although they have never ceded any rights to their traditional territory, the Lubicon face constant pressure from the federal and provincial governments, as well as big business interests, who want to "develop" the resource-rich area. Since 1980, over \$7 million in oil has been extracted from the land while the Lubicon themselves suffer extreme poverty.

"So far, the Alberta government has taken royalties worth \$9 million off of Lubicon land and 95 per cent of my people are on welfare. We haven't benefited one cent from any government — except welfare," said Jobin. "Today, we have alcoholism (and) suicide... and a very short time ago, my people were self-sufficient."

The community of Little Buffalo, located 600 km north of Edmonton, has seen drastic changes to their traditional way of life in the past 20 years. Since 1978, when the first road was constructed on Lubicon territory, the moose population — the staple of the Lubicon diet — swiftly declined. Moreover, environmental pollutants caused by oil and gas companies have created numerous health problems, including a high number of stillbirths, birth defects, asthma, tuberculosis and various cancers, said Fred Lennerson, an Edmonton-based advisor to the Lubicon.

"Their people are dying. It's genocide," said Lennerson.

"They are fighting to defend themselves — they are under siege. Not (fighting) is not an option."

The Lubicon see Daishowa as the latest threat to their people. The Alberta government granted Daishowa cutting rights in

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1988 and 1990. Despite objections from the Lubicon, a subsidiary of Daishowa began clear-cutting operations on unceded Lubicon land.

In response to the Lubicon Lake Cree's cry for help, the Friends of the Lubicon began their boycott campaign of Daishowa pulp and paper products in 1991. Since then, Daishowa has refrained from cutting on Lubicon territory, but has refused to make a binding commitment not to cut until a settlement agreement is reached with the federal and provincial governments.

Jim Morrison, media relations agent for Daishowa-Marubeni International, pointed out that negotiations for a Lubicon settlement have been going on for 50 years.

"At some point it will be necessary to start harvesting in that area," said Morrison. "We can't make an indefinite commitment because we would be forfeiting our rights as defined in the Forestry Management Agreement with the Alberta government."

The Daishowa-owned subsidiary, Brewster Construction, cuts up to 11,000 trees to produce 1,000 metric tons of pulp per day. Morrison claims that the company harvests three per cent of the 29,000 sq. km a year which is "reforested immediately." Moreover, Morrison contends that "it's not like using up a resource — it's a renewable resource."

However, Jobin stated "that's a bunch of crap — we live right there and they're not replanting, they're clear-cutting." Although Daishowa has stated that they will not be cutting from the 10,000 sq. km territory, or "Lubicon area of concern" this year, the company continues to harvest all around it. Of further concern is a \$900 million expansion of a Daishowa plant on Peace River which will greatly increase the demand for trees.

The boycott campaign of Daishowa initiated by the Friends of the Lubicon was extremely successful. So successful that Daishowa began legal action in 1995 to have the boycott shut down.

Because none of Daishowa's companies actually sell products directly to the public, the Friends conducted secondary picketing of Daishowa customers. Between 1991 and 1995, 47 companies severed their economic relations with the Japanese corporation.

In February 1995, Daishowa went to the Appeals Court of Ontario which granted an interlocutory injunction against the boycott in January 1996. Madame Justice Marie Corbett ruled that "irreparable (financial) harm (to Daishowa) has occurred and will continue to occur which cannot be adequately compensated for in damages." A trial date has been set for September and Daishowa is claiming over \$10 million in lost revenues and damages.

However, there is concern that the Ontario court's ruling will set a dangerous precedent in regards to citizens' freedom of expression.

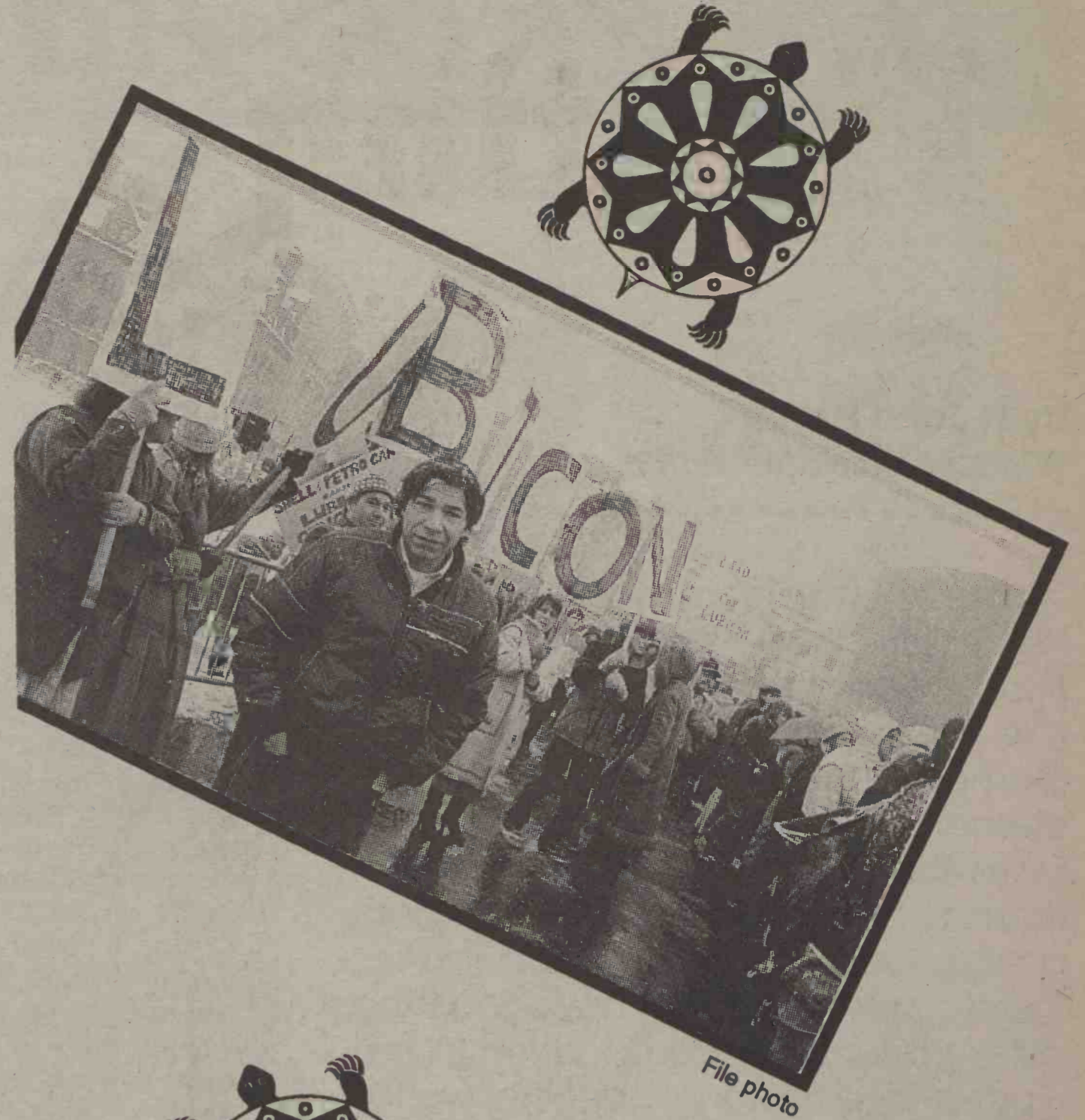
"It's an attempt to silence opposition... and shut up their critics," said Kevin Thomas of the Friends of the Lubicon. "I think it's a real problem for Canadians for the courts to outlaw boycotts. Are you allowed to run a boycott so long as you don't harm the company in question? How you run a boycott without doing that is beyond me."

In its case, Daishowa named three individuals along the Jane Doe, John Doe and persons unknown. Therefore, "anyone in Ontario who goes against the ruling and tries to persuade customers to boycott Daishowa... is in contempt of court," explained Ed Bianchi, also with the Friends of the Lubicon.

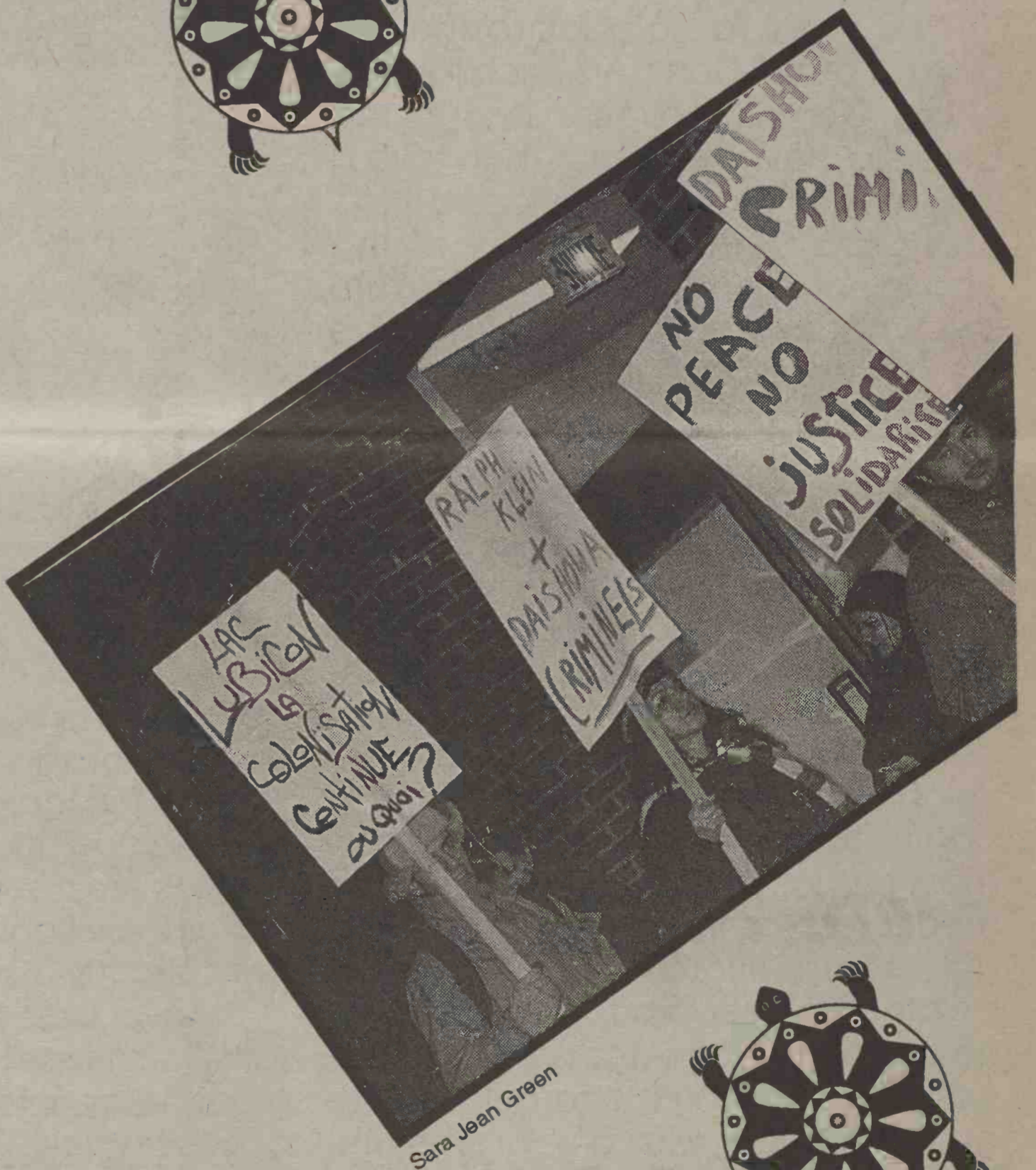
Because of the lawsuit, the Friends now spend most of their time trying to raise money to cover court costs.

Friends' lawyer Karen Wristen of the Sierra Legal Defence Fund stated that an appeal has been made to the Supreme Court of Canada to overrule the Corbett decision, but the Supreme Court has not yet said if it will hear the case.

Although Daishowa won the injunction to stop the Ontario boycott, the company is still receiving plenty of bad publicity. Ralph Nader's Multinational Monitor named Daishowa as one of the 10 worst corporations of 1996, and called the Japanese multi-national "rotten to the core" for its "effort... to silence citizen dissent in Canada."

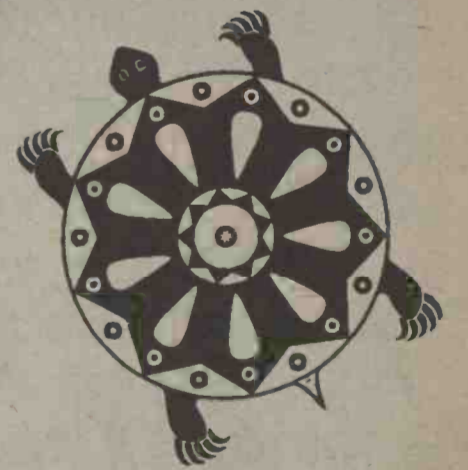
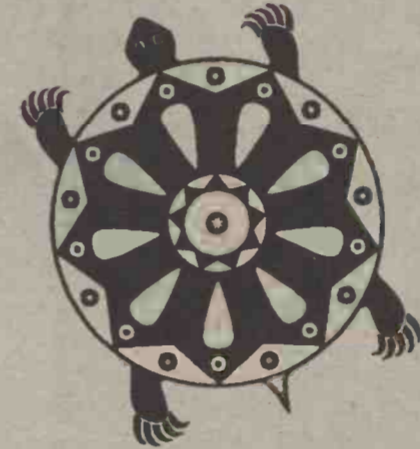
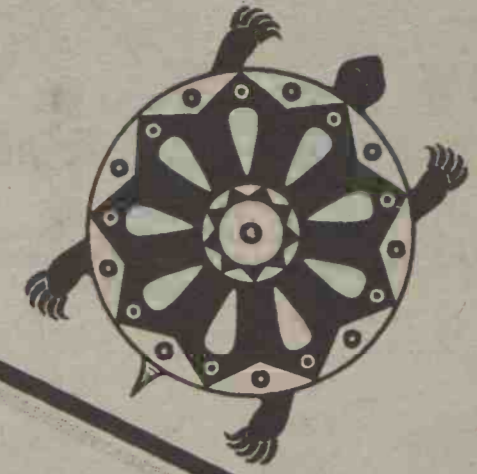


File photo



Sara Jean Green

Lubicon vs. Daishowa



THE PROS AND CONS OF

NATIVE-ONLY

By R John Hayes
Windspeaker Staff Writer

The Olympic motto — Faster, Higher, Stronger — deals with competition, and little else, but the motto of the North American Indigenous Games — Brave, Strong, True — has elements in it dealing with character. Does this reflect a fundamental difference between the way Aboriginal people approach sports and that of the mainstream? And how does the different focus of competition in the Aboriginal and non-Aboriginal worlds change the way athletes approach sports and games?

"We need to go back to the beginning of the North American Indigenous Games movement, and the Olympic movement, and then take a look at what they've developed into," said Cara Currie, vice-chair of the Aboriginal Sport Circle. "We need to see what role games play in Native life and for Native people. Why is it that it is the mainstream sports system that validates you as a champion?"

"Sport was not the central focus of community building in Native culture," she continued. "In sports now we get to be proud of the past, proud of the competition that developed out of inter-tribal warfare."

The last decade has seen the development of many Aboriginal-only competitions, and some with even more restrictive participation requirements, such as treaty-only and Métis-only competitions. There are drawbacks to the separation of competition, as Native athletes become successful and become champions without competing with any of the athletes who are not Native. And there are those who decry the ongoing separation of each sport into thousands of separate championships, each one essentially meaningless.

"Curling is the worst, with the left-handed senior businesswomen's provincial championship," laughed Scott Taylor, a sports writer with the *Winnipeg Free Press*, "but Aboriginal competition doesn't seem to me to be as reductionist as that. In soccer, you have the English championship and the championship of Holland and the Chinese championship, and on and on, and nobody suggests that that is a problem. Native people have pride in what they are. There's nothing wrong with Aboriginal competitions that I can see."

"On the one hand, we cover sports

Olympic track star Angela Chalmers, a half-Sioux from Brandon, Man., who won a gold medal at the 1994 Commonwealth Games in Victoria and an Olympic bronze two years earlier. After her win in Victoria, she said: 'I think the key is being really stubborn and hitting your head against the wall and [getting] tremendous support from others.'



H. RUCKEMAN

based on excellence," said John Short, a columnist with the *Edmonton Journal*. "Except sometimes." Short said that the divisions that started with age and sex are developing into much less general divisions, and that the exclusivity also trivializes the competitions.

"I never believed in separating kids," said Gord Russell of the Crystal Kids program in Edmonton, which deals with an approximately 90-per-cent Native inner-city clientele. "Kids are kids, and they should play together."

"One night out in Redwater (Alta.) at one of the last all-Native boxing competitions," he continued, "a kid asked me 'Why can't my friend box?' I had to tell him that his friend wasn't Native and so couldn't fight. The kid took his gloves off and said that he wasn't going to fight, either, then. Some of the coaches watching said that he had something there."

"Myself, I think, it's both ways," said Mel Parenteau, sports, culture and recreation coordinator of the Prince Albert (Sask.) Grand Council. "It helps with self-esteem, with their motivation to get better in their sports and in their daily living. On the other hand, it does effect some of the younger kids, who don't have an Aboriginal cultural back-

ground, and who don't understand the whole issue of Indigenous games."

"A lot of pretty good athletes are happy where they're at," he continued. "They're happy where the leadership is taking them. Hopefully, one of our kids will excel enough to reach the Olympics and do well there, but maybe he or she won't want to." Parenteau went on to wonder whether our obsession with getting the most out of athletes is what these competitions should be about.

"Most of the games started out as small tournaments, put on for fun between reserves of within regional councils," said a Native reporter with a Native media outlet, who asked that his name not be used. "Now, they've grown into some kind of huge alternative sports establishment, and the Native politicians have started to build a huge and expensive sports establishment which is based on a sham. The Indigenous champions aren't important. Participation is. But you have dozens of administrators scheming to win medals this summer in Victoria, as if it really matters how many medals Saskatchewan gets, and whether they beat Alberta."

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SPORT COMPETITIONS

QUESTION 1

Is it a positive or a negative for an athlete to win a Native competition?

QUESTION 2

What is the goal of competition sports — to win or to build good citizens?

ning at that level — would depend on the kid, and on the coach. For me, I needed to compete on the world stage to meet my goals, and so it wouldn't have effected me very much, I don't think."

"The effects on the athlete are going to be based on what makes any athlete poor, good or great: coaching, sports psychology and something internal that makes some go forward and some stop," Taylor said. "What makes any athlete great? Some can overcome huge obstacles — Billy Mills somehow overcame all kinds of things. I would hope that Native championships would be a stepping stone to higher competition where the athletes would want to go on."

Currie, who is as supportive of Native competitions as anybody, did express concern that the different competitions would split already inadequate funding into even smaller slices.

"If we continue to separate resources, then most programs will suffer," she said. "And the recognition factor outside of the Native community is very small. The National Indian Athletic Association championships, which have been held since the 1970s, receive very limited coverage in the mainstream."

Taylor believes that that is not a factor of them being Native competitions, at least in Canada, but a part of the way Canada is.

"Sport is not a part of our culture in Canada," he said. "We don't spend enough money on it; we don't pay enough attention to it. In the States, they get two or three thousand people to watch high school basketball on a Friday night; here, not even the parents go. Sport is a great developmental opportunity, and in many ways, Canadians don't make use of it."

"Sport is the most successful form of building cross-cultural understanding," Currie said. "The Aboriginal Sport Circle has a role in helping athletes make the transition to mainstream sports."

Whether anybody pays attention, presumably, or not.

continued, "it misses the whole point of Aboriginal competition, which is to build good citizens in an Aboriginal environment, not to satisfy the medal-greed of some petty leader."

The competition effects Native kids in different ways, too.

"It all depends on how your coach develops you and makes you look at the game," said Randy Ermineskin, a former semi-pro hockey player who is now a junior high school physical education teacher in Wetaskiwin. "Some coaches are a little too aggressive and it leads to strife, and that kind of thing can damage kids. The whole point of separate competition must be to develop athletes with respect for the rules, for the opponents, for the game and for yourselves."

Ermineskin, who had help from some close friends and advisors when he had tough times playing junior hockey in Hobbema in the Alberta Junior "A" Hockey League in the mid-1980s, is trying to build a model for coaches so that his kids don't encounter the culture shock he dealt with.

Four-time Aboriginal Olympic cross-country skier Sharon Firth didn't come out of a segregated program,

but still had trouble dealing with competition "outside."

"I started to compete at age 12 in Inuvik (N.W.T.), which is a very small town," she said. "My goal in life was to see the world and sport was the only way, but when I left Inuvik at 17, it was a really frightening experience. The good thing is that I had my sister with me, and I knew that my community was there for me, when I would go home."

"Sometimes people feel that, because they're Native, they can't do anything," she continued. Native skiers dominated Canada's team at Firth's first Winter Olympics, in 1972 in Sapporo, Japan, because of a well-funded Northwest Territories program, which has since been cut. Since then, the South has caught up, and Aboriginal competitors have not done as well nationally. Firth represented Canada in 1976 in Innsbruck, Austria, 1980 in Lake Placid, N.Y., and in Sarajevo, Bosnia and Hercegovina, formerly part of Yugoslavia, in 1984.

"I've never participated in a Native-only competition of any kind," Firth said. "I think that the effect of that — whether they'd go on to higher competition or be satisfied with win-

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H. RUCKEMAN

understand the games.

athletes are," he continues. "The lead-ership is the lead-ership. Hopefully, one day, we will be able to reach the level that we want to." "I don't want to." "I don't want to wonder what these things are about."

started out as a hobby for fun be-cause of the regional competition. I was a reporter with a lot of questions. Now, they've become a huge alter-ation, and the way we started to play sports es-pecially based on a regional competition is. But the administrators of this summer matter how the newan gets, Alberta.

important," he

NATIVE PEOPLE and the justice system

By R John Hayes
Windspeaker Staff Writer

One of the most widely reported statistics in recent years is the one that says that a 20-year-old Aboriginal Canadian is more likely to have spent time in a prison than to have graduated from high school. On the prairies, something like 40 per cent of federal inmates are Aboriginal, drawn from less than five per cent of the population. In provincial prisons, the numbers are even higher — approaching 60 per cent in some Manitoba prisons.

"It is striking when you go there," said Maureen Collins, executive director of the Edmonton John Howard Society, a community crime prevention agency working with people affected by crime. "The Aboriginal population is dread-

fully over-represented in the prison population as well as in the courts."

"The numbers are true, and they are a terrible reflection of the problems there are in the Native community," said Curtis Fontaine, executive director of the Native Clan Organization, Manitoba's correctional agency dealing with the penal system and community corrections. "The situation is especially bad on the prairies." Alberta, Saskatchewan and Manitoba, as a region, drag the national statistics up a long way.

"On the prairies, Aboriginal people are a higher percentage of the population," Fontaine said. "And in the East, the Native people have had much longer contact with mainstream society, have assimilated more. They are a little more

advanced in that area. We're probably still going through the culture shock; it will last a few generations."

Fontaine also said that the prairies had more residential schools, which deprived children of healthy parental role models and further fractured the community and family structure upon which Native life was built.

"The problems are handed down, generation to generation," he said. "Children grew up with no proper parental role models, then they become poor parents, then their children will pass on the illness. Dysfunctional parents rear dysfunctional children. It is a cycle, and it will take two or three generations to break the chain.

"Winnipeg has the 'honor' of being the Aboriginal street gang capital of Canada," he contin-

ued. "It's like a food chain here, with the Aboriginal gangs feeding the top-dwelling bike gangs, such as Los Bravos, who are trying to hook up with the Hell's Angels. Members of Aboriginal gangs like the Warriors graduate to the Bravos after a while. The Warriors are bad news, though — they're into crime, booze cans (after-hours illegal drinking clubs), prostitution, drugs, they're getting into weapons. The problems are becoming institutionalized in our Aboriginal community."

"There's no question now that alcohol and drugs are easily obtainable in the community," said Pat Shirt, executive director of Poundmaker's Lodge in St. Albert, Alta. "Alcohol and drug treatment has not been as available. People having trouble in their lives sometimes turn to alcohol and drugs to take care of the pain, but the alcohol and drugs

just add a tendency to violence to the mix, and violence is what puts people in jail."

Bill Green, the assistant warden at the maximum-security Edmonton Institution, confirmed this.

"Ten to 12 per cent of the Aboriginal people in federal institutions are in for murder, and 75 per cent are in for other Schedule One offenses," he said. Schedule One offenses are defined as violent crimes. "Thus, 85 per cent of Native prisoners are there because of a violent crime."

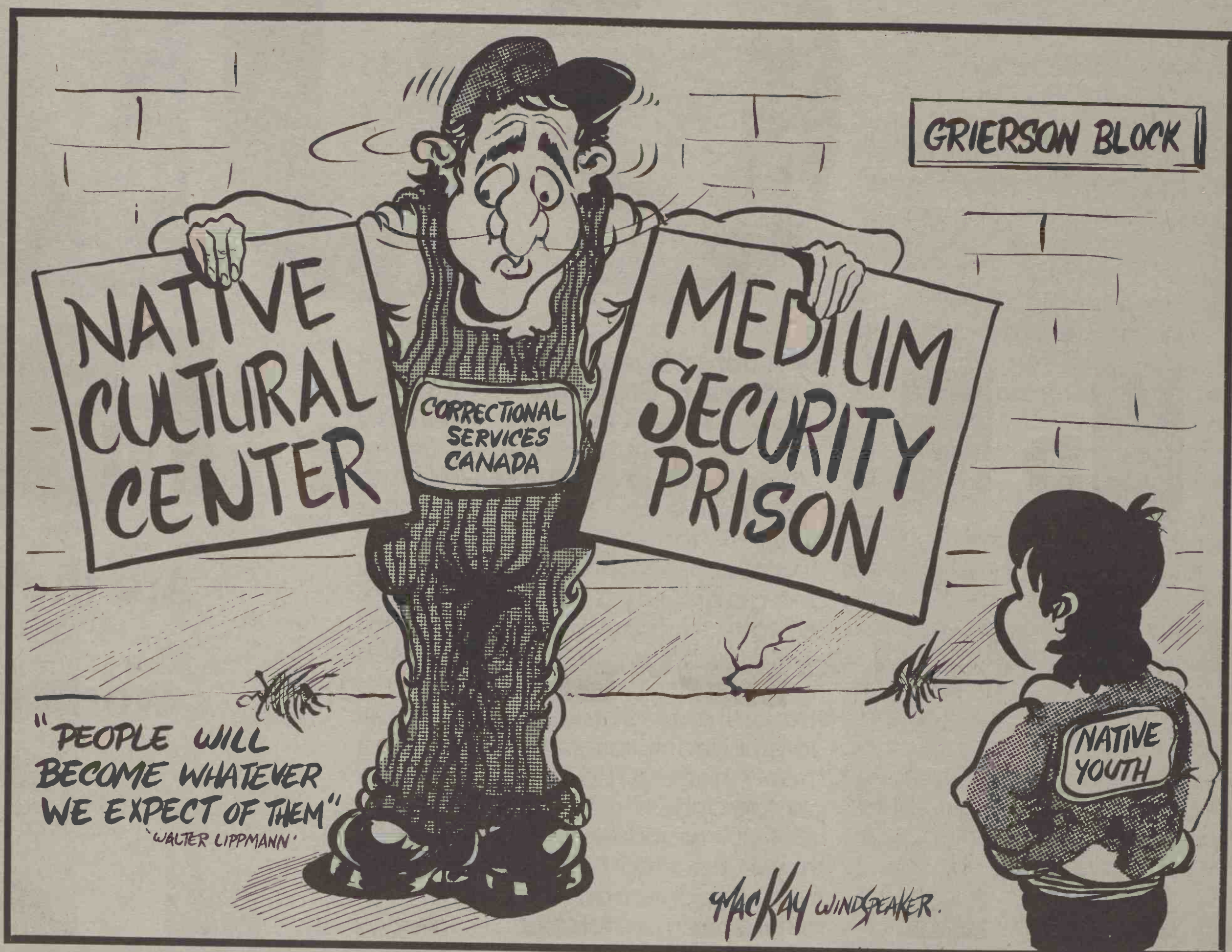
"The majority of Native people in jail are there because of alcohol and drugs," Shirt said. "It's hard to determine who is and who isn't going to get in trouble with alcohol and drugs. You are more likely, probably, to find alcoholic kids coming out of poverty or other dysfunctional family situations, but there's no

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It's not just alcohol
and drugs, however,
that ends up direct-
ing Aboriginal people
into jail. There are fac-
tors within the system
that tend towards
over-representation,
as well.

"The system just
does not serve Abo-
riginal people well, at
all," Collins said. "We
see that Native peo-
ple are more likely to
receive jail time;
they're more likely to
be convicted of
crimes involving vio-
lence or the use of
weapons, which
makes the sentence
longer; and they're
much less likely to ap-
ply for things like legal
aid and, at the other
end of things, are less
likely to apply for
early release.

"There's a real
feeling that the sys-
tem is there to ac-
tively harm the Abo-
riginal people in the
system," she contin-

ued. "Culturally, the
rules don't work for
you."

Collins, though, has
some feeling for the
correctional system,
which is asked to be all
things to all people. It
is designed to mete
out punishment by in-
carceration, protect
society by isolating
likely criminals and re-
habilitate the inmates
while in the system.

"It's too tall an or-
der for the correc-
tional service," she
said. "It's too tall an or-
der for anyone."

That doesn't stop
the service agencies
and the system from
trying.

"We have a Native
liaison project in the
Edmonton max,
which we hope gets
people to live their
lives differently while
they're in jail so, when
they get out, they're
ready to be healthy
and productive," Shirt
said. "Alcohol and
drug treatment pro-
grams have had a lot
of success in Indian

Country. There are a
lot of sober activities
now; there are way
more sober Native
people now. Some
people still drink, but
there are fewer of
them."

"We provide coun-
sel in prisons, as well
as half-way houses
and assessment and
treatment programs
for sex offenses, and
other things,"
Fontaine said. "We try
to improve our clients'
understanding of the
system, and their ac-
cess to support,
where appropriate."

"What kids have
told us: it's important,
if you're a Native kid,
to develop some
awareness of who
you are," Collins said,
"and that means un-
derstanding their own
culture, Native spiritu-
ality and the roles of
Elders. This is almost
something lost that
needs to be found.

"It doesn't have to
be honored to be ef-
fective," she contin-
ued, "but it is very im-

portant to get a sense
of what impact their
roots have on them. It
is also vitally impor-
tant to see positive
role models."

The Warriors gang
in Winnipeg, though,
are not the role mod-
els that Fontaine and
others want young
Aboriginal kids to see,
nor do they want the
rest of society to as-
sume that all Native
people are members
of gangs.

"These gangs are
maybe 10 per cent of
the youthful popula-
tion, but the other 90
per cent look Native,
too," he said. "So they
have a hard time be-
cause of the 10 per
cent. Security people
will follow any Native
person around a
store, for example,
and many are institu-
tionally mistreated or
harassed.

"The Warriors pro-
test that they're not a
gang, but they are,"
he continued. "The
people who are
locked up in jail are

primarily gang mem-
bers. Non-gang mem-
bers are recruited in
there, and have to
join for their own pro-
tection. Gangs con-
trol most of the illicit
substances on the in-
side.

"The Headingley
riot was precipitated
by drugs and the
Manitoba Warriors,"
he said. "That hasn't
got much coverage,
but it'll come out
when these people
start to go to trial."

Gang member-
ship, culture shock,
drugs, alcohol, dys-
functional families,
broken-down com-
munities, loss of spiritu-
ality — all these things
are cited as contrib-
uting factors to the
high number of Abo-
riginal people in the
jails. Workers are trying
to get at each of these
factors, but taken to-
gether, there is a huge
problem in the Native
communities, espe-
cially on the prairies. As
they said, it will take
generations.

Tourism threatens Arizona Hopi

By Lisa Young
Windspeaker Contributor

At the Hopi visitor center in Arizona, rules for tourists are clearly posted; no cameras, sketch-books, tape or video recorders allowed.

Located in the hub of the 'four corners' region, the reservation deals with growing numbers of tourists every year. Some Hopi feel the exposure will lead to loss of culture and tradition.

"We're surrounded by the most popular national parks," said Leigh Jenkins, director of the Hopi Tribe Cultural Preservation Office. Tourists enter the reservation after visiting such attractions as the Grand Canyon and the Navajo territory which encloses the Hopi.

Jenkins said tourism is good for families which make a living selling arts and crafts, but tourism also means sacrificing privacy within their desert sanctuary. Banning tourism may seem an easy solution, but Jenkins said it is not the Hopi way.

"I think the concern is there to preserve and maintain our culture. But it's a catch-22 situation. It's really a no-win situation, because our philosophy is friendship to all, and our prayers are universal...but at the same time, we know visitation is abused."

The Hopi do not want photos of their dances and homes published in glossy vacation guides. "We do not like to see our religion advertised for the sake of tourism," Jenkins said. "It's our religion. It's not a tourist attraction." He said publicity entices academics to begin in-depth, probing studies of the Hopi. Even worse are what Jenkins called new-agers.

"(They) are primarily a lot of non-Indians who are mimicking and borrowing a lot of our religious values...because Hopi is so popular." Jenkins said both academic and new-agers are "very offensive to the Hopi people."

Most Hopi dances are closed to the public, but the 'social' dances which occur near Walpi are open, as long as visitors are polite and respectful. They should also wear proper clothing, Jenkins said.

"We don't want a bikini-clad woman walking around the middle of the dance."

As the outside world continues to encroach, the balance between the loss of privacy and the benefits of tourism must be weighed constantly. Jenkins said a bond exists between all Hopi, and despite the challenges, the culture is still strong.



By R John Hayes
Windspeaker Staff Writer

A bus rolls up to an interpretive centre on a reserve and 48 tourists clamber down into the parking lot. As the group begins to file into the new concrete and glass building, a guide begins to explain to them, in German, the centuries-old culture commemorated there. Some shift around, some stare at the artifacts on display, most pay careful attention, fascinated by what they hear. They take many photographs.

But all too soon — within an hour — they're back on the bus, perhaps off to a rodeo, a park or a mall. In 45 minutes, how much culture will they really have understood, and what impact will their visit have had on the culture they came to see?

Of the many economic benefits of tourism to the Aboriginal community, supporters of development seldom mention the preservation of tradition and traditional ways. Yet it's on that point that most opposition to various development hinges — and most parties see the question as "either-or": either development or preservation; not both.

On the other hand, there are those who believe that tourism as a form of economic development is necessary, and that it need not destroy the culture it celebrates.

"There is definitely a fine line between the two sides," said Julian Brody, marketing director of Saskatchewan's Chief Poundmaker Historical Centre and Tipi Village. She explained that the historical centre is run by the band, for the benefit of the band, and that culture and tradition are treated properly and sympathetically.

Brody contrasted her attraction with that created by the Town of Cut Knife, Sask., which she described as "cultural appropriation of the worst kind."

Town publicity avoids mention of the significance of the local Native people, although it plays up the history of the area. The *Cut Knife Highway 40 Courier*, the weekly paper, notes that Cut Knife is "the home of the world's largest tomahawk."

It's a fine example of "tipi tourism," as traditionalists call it.

FOR SALE

Are the economic benefits of 'tipi tourism' worth sacrificing traditional ways of life?



"There are people that are not traditional," said Wayne Roan, outspoken chief of west-central Alberta's Smallboy's Camp, who says that the problem is not only non-Aboriginal people, but also non-traditional Native people. "Some of those are on the reservation and some are not. A lot of our traditions are interpreted by the urban Indians and we traditional people find them ridiculous. I see it and then I think: 'Maybe they should interpret it right and not look so stupid.'"

Former *Windspeaker* editor Linda Caldwell had her brush with the tradition issue a couple of years ago. She chose to publish a photograph of a sweat ceremony on the cover of the April 1995 issue of the paper. It set off a fire of controversy, bringing out both criticism and support.

"There's a line to be drawn between

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cultural access and cultural appropriation," she said. "In the case of Joe Crowshoe (who was pictured conducting the ceremony), he was concerned that if there was nobody recording it, then it would be lost."

Caldwell said that there is a difference between sacred and traditional, and that the sacred must be respected.

"A powwow is a celebration," she said. "Some other events are sacred, and if you don't go into the ceremony with the proper respect, then you shouldn't go in. A sweat is like a church, after all."

But not all uses of traditional and sacred events and ceremonies are approached with sense, or with respect. In December last year, the Sami (Aboriginal) youth in Finland organized a "happening" to draw attention to the widespread misuse

and misappropriation of Sami culture. "In Finland, the abuse of the Sami dress and culture among the Finnish people is in enormous levels," said a spokesperson for the Suome Sami Nuorat in an interview in December 1996.

"Now that Christmas time is coming closer and Finland is (again) advertised to be the home country of the Santa Claus. If you see carefully, you notice that the 'elves' are usually wearing traditional Sami dresses. There is also a huge amount of products sold as Sami handicraft or traditional Sami goods, that are actually made in low-cost manufacturing countries. The stuff that they are selling is incorrect, cheap plagiarisms of Sami handwork."

Concerns in Canada seem to be more focused on cultural activities. Korean-made tipis and Indonesian-made dream catchers are just a fact of life.

"You've got to draw the line someplace," said Roan. "We were made part of a tourist zone without our knowledge. So we decided that if we do anything, that we'd do it like it was. We draw the line at ceremonies and the sweats. In our own way, we try to express who we are, what we are, but we draw the line at sacred ceremonies."

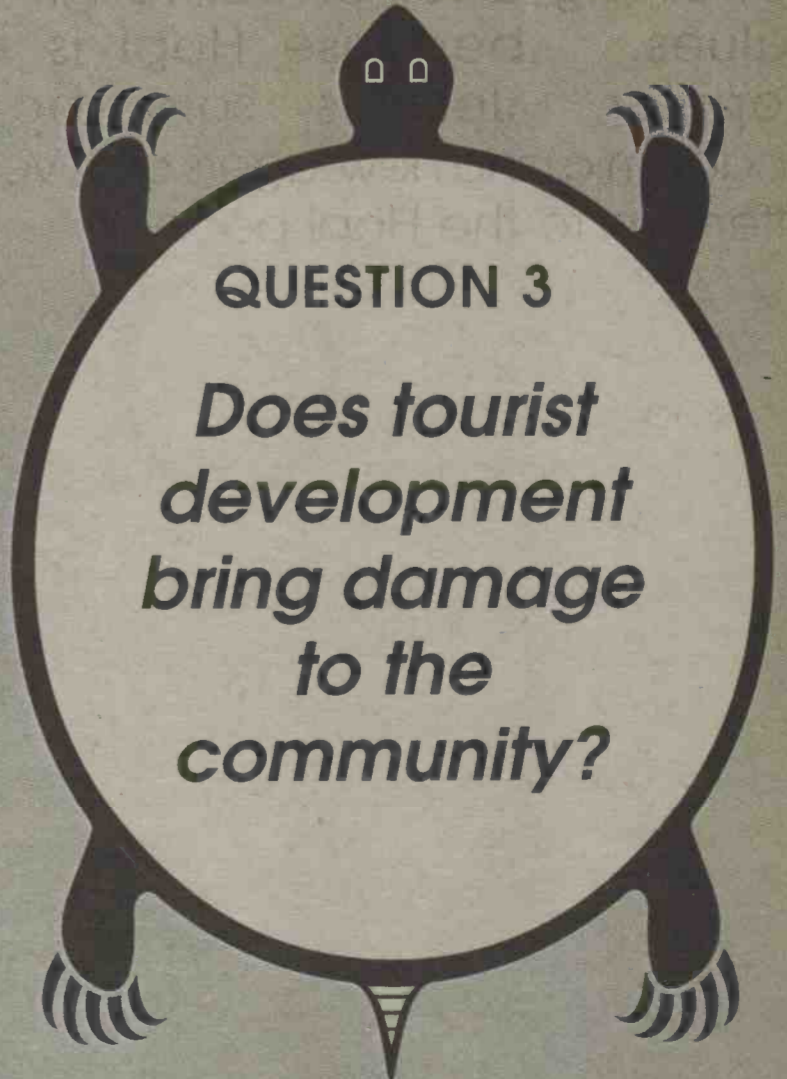
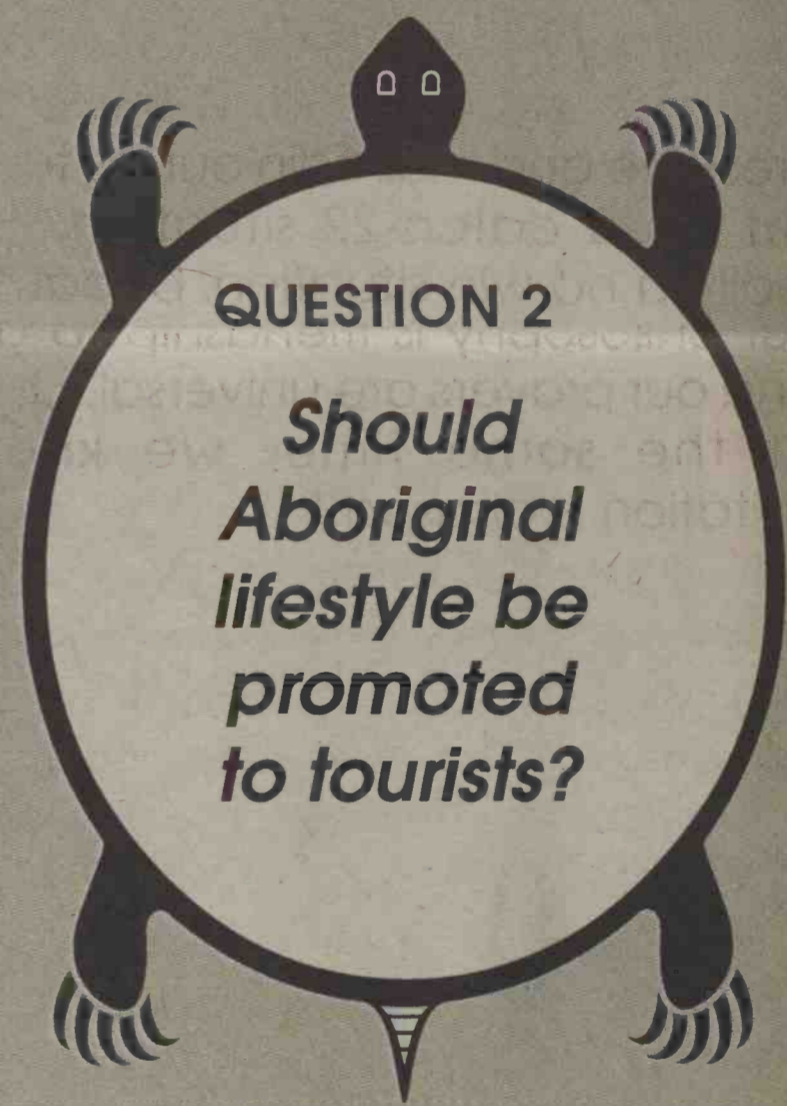
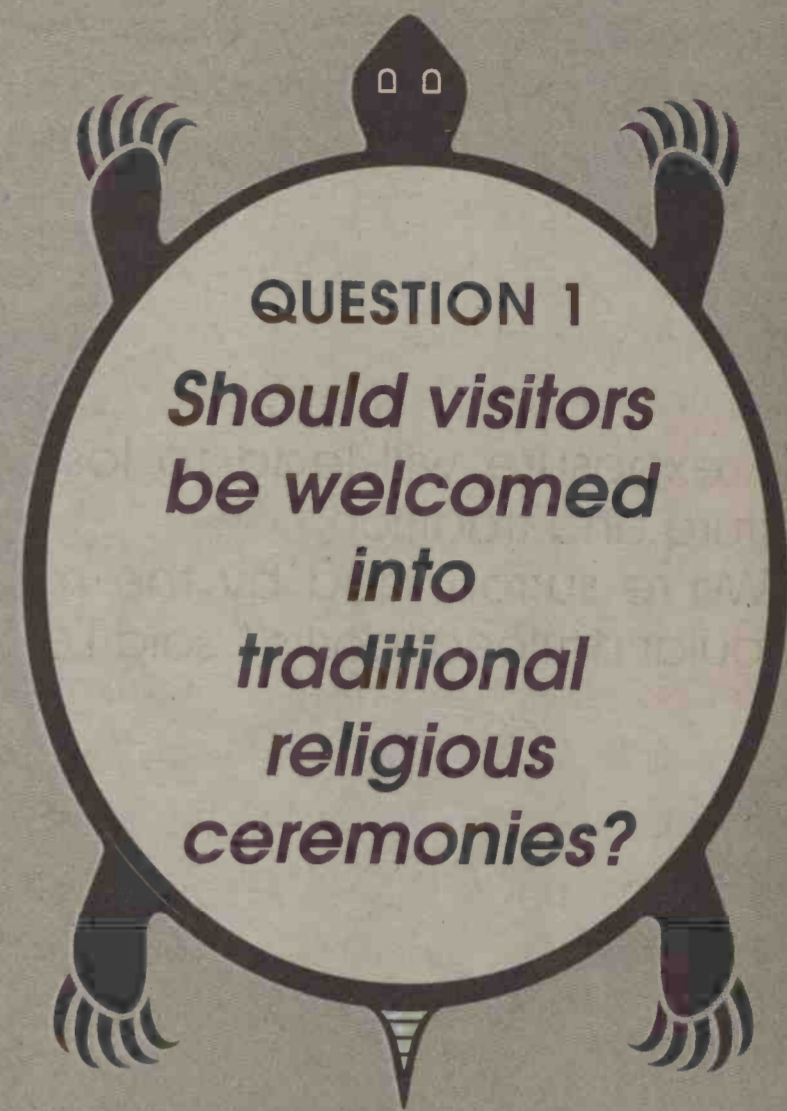
Most people, though, whether they can be generally described as traditionalists or developers, believe that the only reasonable solution to the conflict will be found on middle ground.

"Everything we do we have to compromise to a degree, because we have different people," said Lorraine Sinclair, founder of the Mother Earth Healing Society. "When I ask myself 'what is Creator trying to tell us?' I know that I can only deal with what I know. I used to be like that (stridently traditionalistic), but I now think 'who am I to impose my views on them.'"

Sinclair said that her beliefs have remained traditionalist, but that she has moderated over the years.

"You have to be respectful, especially of Mother Earth," she said. "I think Native people, who are supposedly close to the land, have to be very much custodial. I think that we have to look to our hearts, look at our land, preserve what there is for the people who have yet to see it."

"There's a respectful way to enjoy the beauty of Mother Earth, and there's a disrespectful way," Sinclair continued.



LIMIT - 2 TO 4 PLAYERS OR TEAMS

YOU WILL NEED - 1 DIE

- 1 PLAYING PIECE PER PERSON OR TEAM

By Debora Lockyer

Instructions:

Each player takes a turn and rolls the die. The player with the highest roll goes first.

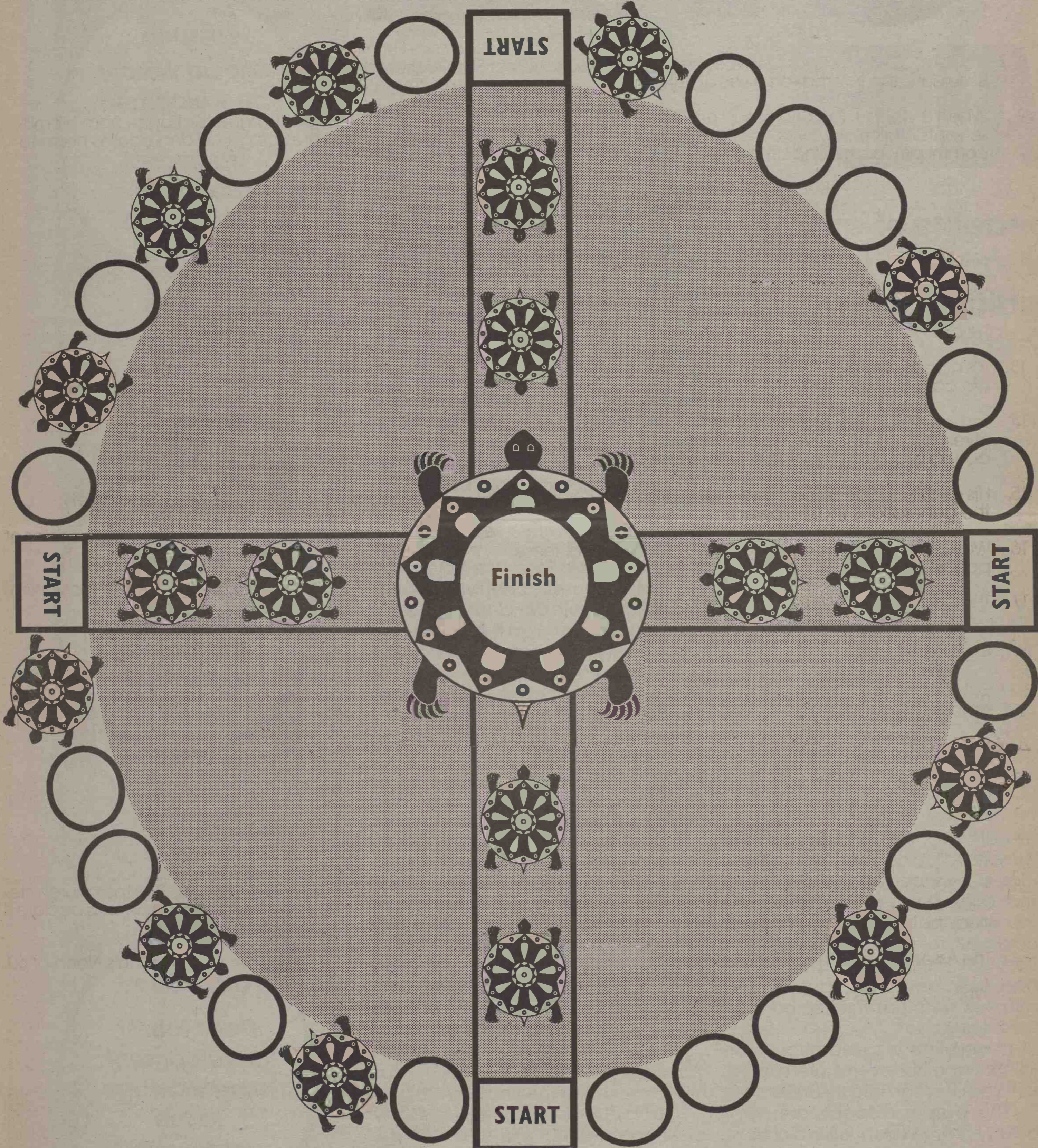
The first player rolls the die and moves the number of spaces shown on the die.

If the player lands on a turtle, he/she answers a question shown on the next page. (Start at the top of the page and work down. Questions are numbered and the correlating answer is also shown.)

If the question is answered correctly, the player moves his or her piece two spaces forward. If the question is answered incorrectly, move two spaces back. Don't go back any farther than your starting position. If the player lands on another turtle, answer another question.

After the first player is finished his or her turn, play moves to the left, and the next player takes a turn.

To win, work your way all around the board and up to the centre.

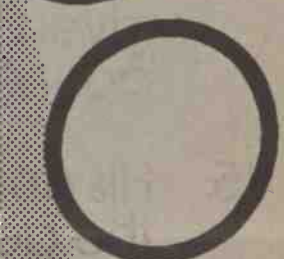
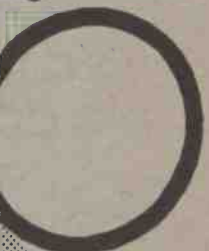


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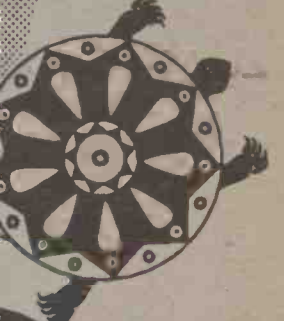
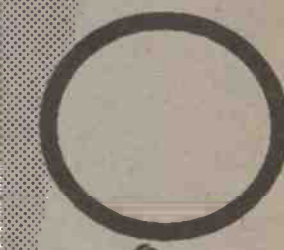
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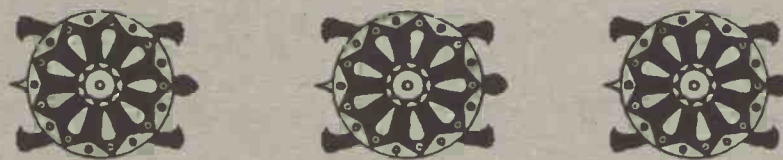


1. Who is the Assembly of First Nations Grand Chief?
2. This singer is known as the Arctic Rose.
3. This famous sled dog race is held annually in Alaska.
4. He heads the Federation of Saskatchewan Indian Nations.
5. He was chosen as the greatest all-round athlete of the first half of the century.
6. This Metis leader was hanged on Nov. 16, 1885.
7. This famous architect designed the new Museum of the American Indian building for the Smithsonian.
8. This 1990 78-day stand-off in Quebec brought Native issues into the international spotlight.
9. When a video-tape of a group of Innu children high on solvents hit the airwaves, the problems of this Labrador community came under intense scrutiny.
10. Anthony (Dudley) George was gunned-down and killed in this Ontario provincial park in 1995 while attempting to protect a Native burial ground.
11. Matthew Coon Come is the leader of this organization.
12. The Meech Lake Accord was killed when this Member of Parliament, holding an eagle feather in his hand, withheld his vote.
13. It's a traditional Plains Indian tribal gathering where people dance, drum and sing.
14. This man was convicted — some believe wrongly — and given two consecutive life sentences for killing two FBI agents at Pine Ridge, South Dakota.
15. His death at Little Bighorn has made his name known to the generations that followed.
16. Working on high steel construction is a tradition for these people.
17. This treaty is the last of Canada's numbered treaties.
18. In 1959, Canadian Indians won this right, that when exercised, wouldn't compromise their Indian status.
19. In 1951, the law prohibiting this Northwest Coast ceremony is repealed.
20. He founded the league of Indians of Canada in 1919.
21. On Dec. 28, 1890, U.S. troops massacred 200 Sioux preparing for a Ghost Dance at this place.
22. This great American Indian was killed at Pine Ridge, South Dakota on Dec. 15, 1890.
23. In 1983, a Nova Scotia Supreme Court set aside his 1971 conviction after this Micmac had spent almost 12 years in jail for a murder he did not commit.
24. The Assembly of First Nations grew out of this organization.
25. White vigilantes beat this man to death in Gordon, Nebraska. The death is ruled a suicide, but after some protest, a charge of manslaughter is laid and two men are convicted.
26. In 1971, this Inuit organization was formed.
27. In 1969, the new Liberal government introduced this proposal which called on the repeal of the Indian Act and the termination of special Indian status and benefits.
28. N. Scott Momaday, a Kiowa, won the Pulitzer Prize for fiction for this novel.
29. This sacred ceremony was the focus of a Native standoff with RCMP at Gustafsen Lake, B.C. in 1995.
30. 1999 will mark the division of the Northwest Territories to create this.
31. This hydro-electric project in northern Quebec was successfully blocked in 1992.
32. Milton Born With A Tooth and the Lonefighters Society protested the construction of a dam on this southern Alberta River.
33. The Innu of Labrador argue that noise from his military exercise scares off game and causes harm to the environment.
34. This Bill repeals a section of the Indian Act that stripped women of their Indian status if they married non-Natives.
35. Who was the first woman modern-day chief of a United States tribe?
36. 1992 marked the opening of this most successful casino in the Western Hemisphere by the Mashantucket Pequot.
37. This Act promised 1.4 million acres of land to the Metis.
38. Shawnadithit, who died in 1829, was the last known member of this Newfoundland tribe whose members were hunted to extinction.
39. He is the Grand Chief of the Manitoba chiefs.
40. Who holds the title for the longest serving minister of Indian Affairs?
41. He starred as Kicking Bird in the movie *Dances With Wolves*.
42. These four sacred plants are used in traditional Native ceremonies.
43. Big Bear and Poundmaker were jailed for their part in this.
44. He was Canada's first Native senator.
45. Her concern for North America's Native nations figures strongly in the songs of this folksinger-songwriter.
46. She is Canada's Ambassador for Circumpolar Affairs.
47. She became a candidate for sainthood in the Roman Catholic Church in 1884. In 1943 the church declared her "venerable" and in 1980 she was declared "blessed."
48. She plays an RCMP officer on television's *North of 60*.
49. This group of people in British Columbia successfully negotiated the country's first modern-day treaty.
50. He heads the Metis National Council.

Answers on Page 22

IS IS POWER

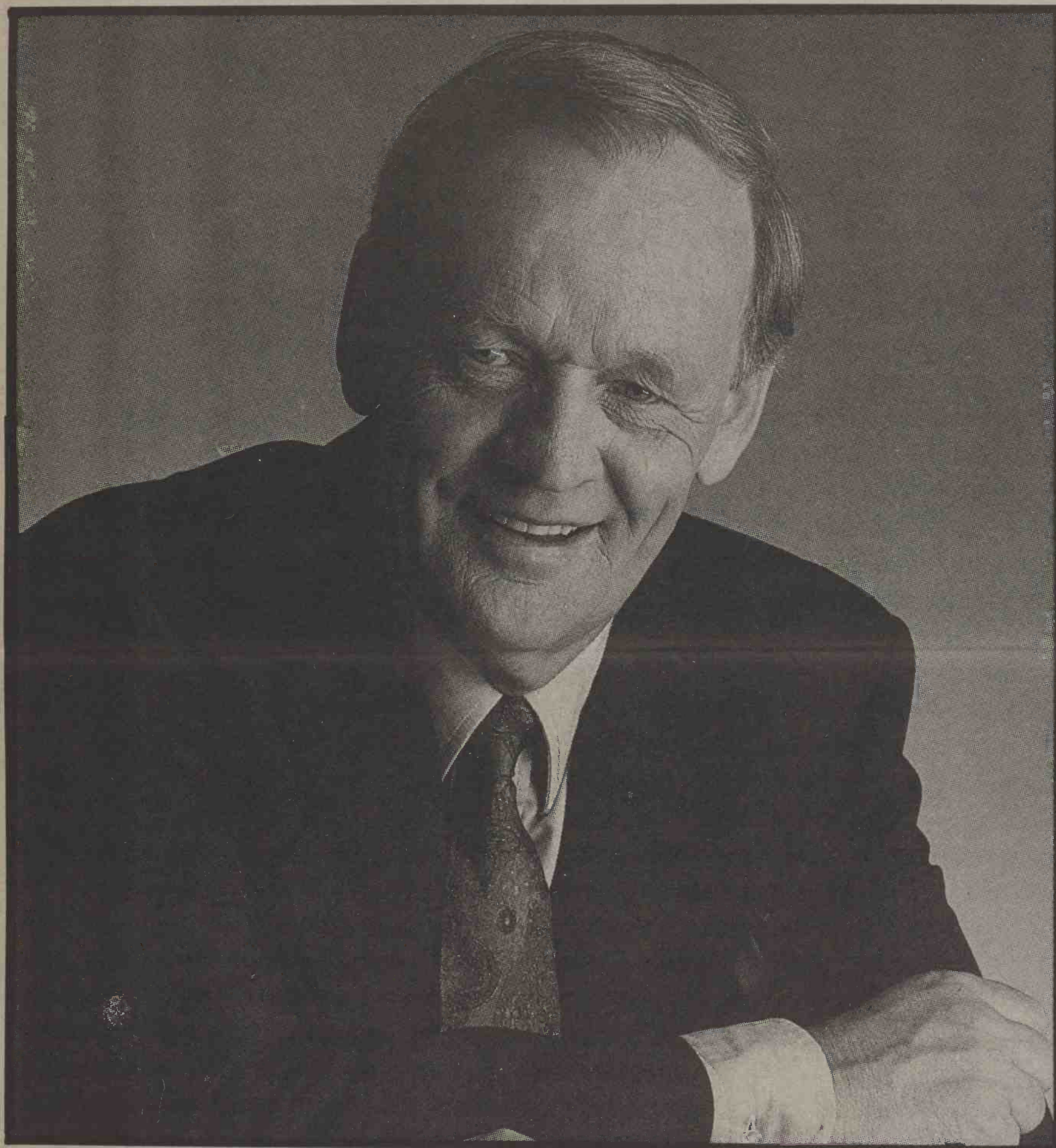
TO KNOW WHERE YOU'RE GOING



By Kenneth Williams
Windspeaker Staff Writer

The Department of Indian Affairs and Northern Development, created in 1966, is a highly decentralized organization which responds to the varying needs of a culturally, economically and geographically diverse clientele.

The department is responsible for Indian and



Prime Minister Jean Chretien held the position of Minister of Indian Affairs the longest from 1968 to 1974.

Inuit affairs and the residents of the Yukon and Northwest Territories and their resources. It also fulfills the lawful obligations of the federal government to Aboriginal peoples as outlined in treaties, the Indian Act and other legislation.

In 1755, the British Crown established DIAND's forerunner, the British Indian Department, and, in 1860, the responsibility for Indian affairs was transferred from the government of Great Britain to the Province of Canada.

At the time of Confederation, the new federal government was given legislative authority over "Indians and lands reserved for the Indians" through the Constitution Act, 1867. The federal parliament was granted jurisdictional authority over the Northwest Territories in 1870. The department's broad mandate for the North was derived from numerous statutes, in particular, the Northwest Territories Act and the Yukon Act.

The federal government's legislative responsibilities for Indians and Inuit derive from section 91(24) of the Constitution Act, 1867. In 1876, the Indian Act, which remains the major expression of federal jurisdiction in this area, was passed and a series of treaties were concluded between Canada and the various Indian bands across the country. In 1939, federal jurisdiction for Indian peoples was interpreted by the courts to apply to the Inuit.

DIAND is responsible for funding the delivery of basic services to First Nation and Inuit communities, including education, social assistance, housing and community infrastructure.

Before Confederation responsibility for Indian Affairs rested on the Superintendents of Indian Affairs from 1755 to 1841. After 1843, the Governors General held control of Indian Affairs, but usually delegated much of their responsibility to a series of Civil Secretaries.

After 1843, responsibility for Indian Affairs was given to the Crown Lands Department Commissions Responsible for Indian Affairs, and then in 1867, it was given to the Secretary of State for the

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PRE-CONFEDERATION

Superintendents of Indian Affairs:

- Sir William Johnson (1755-1774)
- Guy Johnson (1774-1782)
- Sir John Johnson (1782-1828)
- Maj.-Gen. H.C. Darling (1828-1830)
- Col. James Givins (1830-1841) for Upper Canada
- Lt.-Col. D.C. Napier (1830-1841) for Lower Canada
- Governors General Responsible for Indian Affairs:
- Sir Charles Bagot (1841-1843)
- Sir Charles Metcalfe (1843-1845)
- Earl of Cathcart (1846-1847)
- Earl of Elgin (1847-1854)
- Sir Edmund Heath (1854-1860)

POST-CONFEDERATION

Crown Lands Department Commissions

Responsible for Indian Affairs

- P.M. Vankoughnet (1860-1862)
- George Sherwood (1862)
- William McDougall (1862-1864)

Alexander Campbell (1864-1867)

Secretary of State for the Provinces

Responsible for Indian Affairs

- H.L. Langevin (1867-1869)
- Joseph Howe (1869-1873)
- Thomas N. Gibbs (1873)
- Department of the Interior
- Sir Alexander Campbell (1873)
- David Laird (1873-1876)
- David Mills (1876-1878)
- Sir John A. MacDonalq (1878-1883)
- Sir David L. Macpherson (1883-1885)
- Thomas White (1885-1888)
- Edgar Dewdney (1888-1892)
- Thomas M. Daly (1892-1896)
- Hugh J. MacDonald (1896)
- Sir Clifford Sifton (1896-1905)
- Frank Oliver (1905-1911)
- Robert Rogers (1911-1912)
- William James Roche (1912-1917)



KNOW WHERE YOU'VE BEEN

Provinces Responsible for Indian Affairs.

Since Confederation, the responsibility for Indian Affairs and Northern Development rested with various government departments between 1873 and 1966. The minister of the Interior also held the position of Superintendent-General of Indian Affairs after the Indian Affairs Department was established in 1880.

From 1950 to 1965, the Indian Affairs portfolio was carried by the Minister of Citizenship and Immigration. In Oct. 1, 1966, the Department of Indian Affairs and Northern Development was created as a result of the Government Organization Act, 1966.

The current Liberal government of Canada has committed itself to "devolving" the role of Indian Affairs and giving more control to the First Nations directly for the delivery of services.

The Liberal Party of Canada declared in its document *Creating Opportunity: The Liberal Plan for Canada (1993)*, commonly known as the Red Book, that "A Liberal government will be committed to building a new partnership with Aboriginal peoples that is based on trust, mutual respect, and participation in the decision-making process."

The present government plans to "devolve" its responsibilities for Indian affairs. There is no specific plan for the elimination of the department of Indian Affairs, but Minister Ron Irwin has stated on many occasions that he would like to see the department play less and less a role in the day to day affairs of Indian people.

In April 1994, the Government of Canada signed a framework agreement with the Assembly of Manitoba Chiefs to commence negotiations to confirm First Nations jurisdictions and to dismantle the regional office of DIAND. It will focus initially on the transfer of fire protection, capital management, and education to the Manitoba First Nations.

In other fronts, the department has completed negotiations of specific and comprehensive land claims, and moved ahead with self-government

negotiations with First Nations throughout Canada.

Irwin is the 62nd person responsible for Indian affairs in Canada, and the second-longest serving minister since the department was created in 1966. Ironically, the current Prime Minister, Jean Chrétien is the longest serving minister of Indian Affairs, having held the job from 1968 to 1974. No Aboriginal person has ever been responsible for Indian affairs in Canada.



Current Minister of Indian Affairs, Ron Irwin has held the position for the second longest period of time.

Authur Meighen (1917-1920)
 Sir James A. Loughheed (1920-1921)
 Charles Stewart (1921-1930)
 Thomas G. Murphy (1930-1935)
 Department of Mines and Resources
 Thomas Alexander Crerar (1935-1945)
 James Allison Glen (1945-1947)
 James A. MacKinnon (1947-1948)
 Colin Gibson (1948-1949)
 Department of Immigration and Citizenship
 Walter Harris (1950-1953)
 John Pickersgill (1953-1957)
 E.D. Fulton (1957-1958)
 E.L. Fairclough (1958-1962)
 R. Bell (1962-1963)
 G. Favreau (1963-1964)
 R. Tremblay (1964-1965)
 J.R. Nicholson (1965)
 J. Marchand (1965-1966)

Department of Indian Affairs and Northern Development

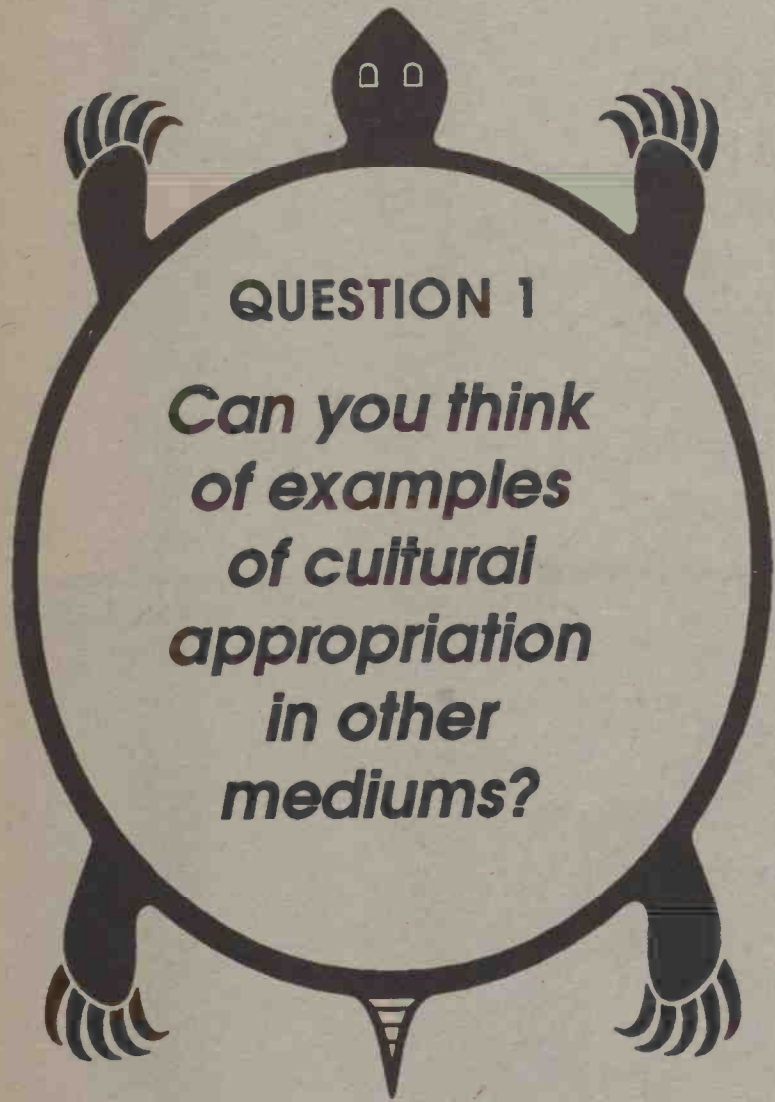
Authur Laing (1966-1968)
 Jean Chétien (1968-1974)
 Judd Buchanan (1974-1976)
 Warren Allmand (1976-1977)
 J.H. Faulkner (1977-1979)
 A.J. Epp (1979-1980)
 J.C. Munro (1980-1984)
 Doug Frith (1984)
 David Cromble (1984-1986)
 Bill McKnight (1986-1989)
 Pierre H. Cadieux (1989-1990)
 Thomas Siddon (1990-1993)
 Pauline Browes (1993)
 Ronald A. Irwin (1993-Present)

Cultural appropriation

By Kenneth Williams
Windspeaker Staff Writer

and

A



QUESTION 1

Can you think of examples of cultural appropriation in other mediums?

In Canada, in the 1990's, Aboriginal writers are a growing and vibrant population. But it wasn't always this way. In fact, in order to read about Aboriginal people you had to use books that weren't written by Aboriginal people. Usually written by anthropologists, missionaries or adventurers, these books depicted Aboriginal people with varying levels of accuracy. The major concern was that, no matter how sympathetic these writers may have been, they could not be completely accurate because of the biases they may have developed over the years.

This is commonly known as "cultural appropriation" or "appropriation of voice" when someone of one culture writes about another. It concerned a lot of Aboriginal people about the mistaken information or lies written about them.

"It is a problem in the Native community," said James Dempsey, director of the School of Native Studies at the University of Alberta. "Native people should be allowed to explain who and what they are (because) we're talking about a group that has been consciously attempted to be assimilated (and) their identity has either been suppressed or ignored."

It's only been in the past 25 years has there been an active revitalization of Aboriginal writers writing about themselves and expressing themselves in their own voices.

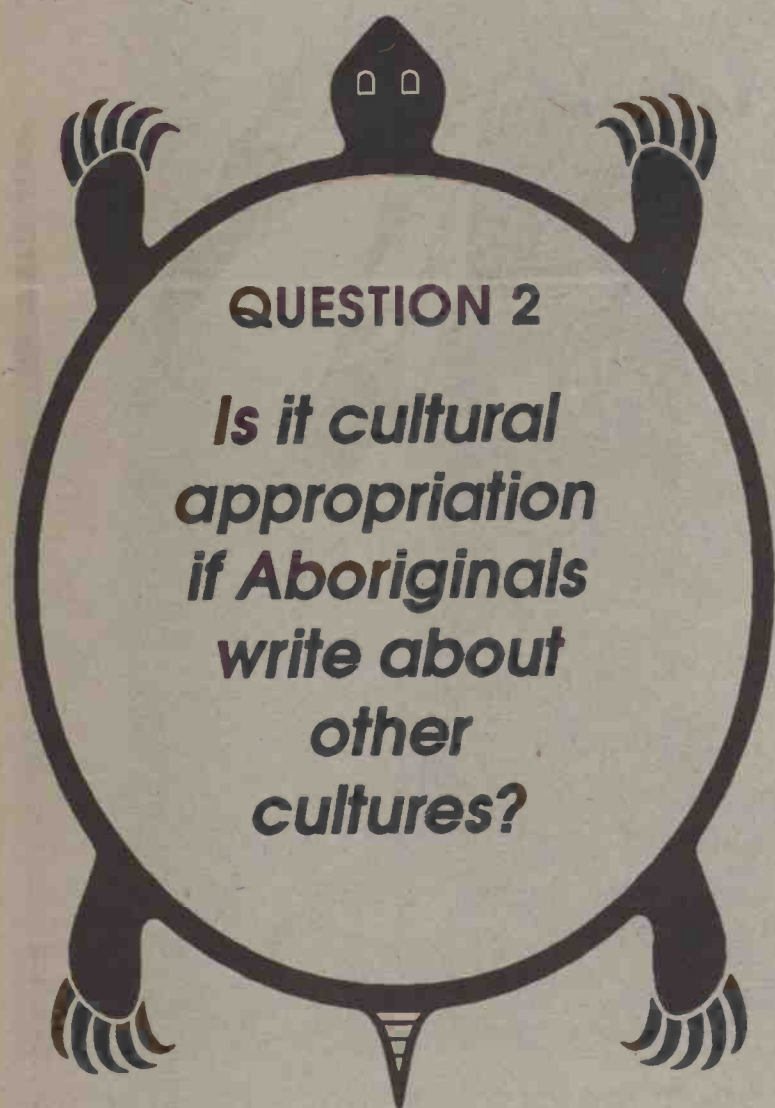
"I think the most important thing for a non-Native writer to do when they write about Native issues is to have respect — respect means research and talking to the people," said Lenore Keeshig-Tobias, an Anishinabe author and storyteller from Warton, Ont.

"I can see non-Native writers doing that in the field of journalism, but when it comes to literature it's a dicey situation because we all grow up with certain biases, and if we accept or reject those biases, it always shows up in our writing."

Neither Keeshig-Tobias, nor any other Aboriginal writer, would advocate denying the right of any writer to use Aboriginal themes and characters. If those characters, situations or scenarios were highly inaccurate, then Keeshig-Tobias feels that the writer should be held accountable for that.

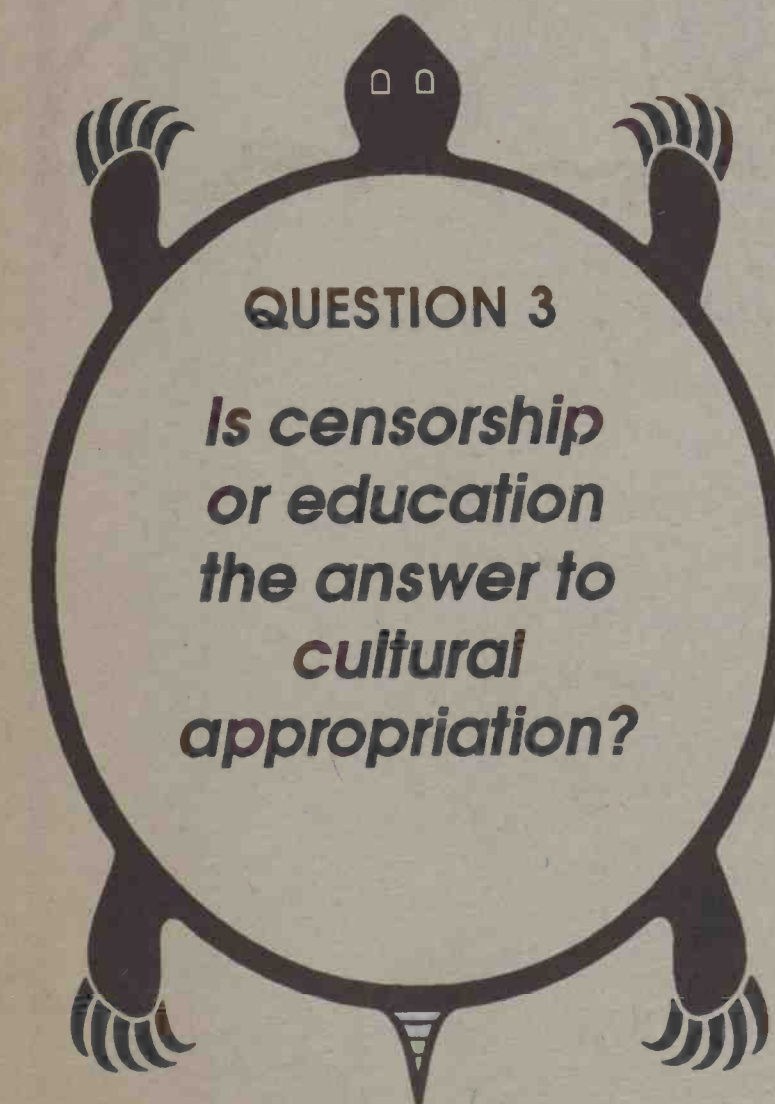
"One of the reasons I'm a culture worker is to educate non-Natives about the stereotypes and disinformation that is put out by non-Aboriginal writers. It's done a great deal of harm," she said. "I get really tired of doing it because we end up doing a lot of that work a very little of our own work."

It then, raises the question of whether or not a non-Aboriginal writer can write about Aboriginal themes accurately or with enough sensitivity. This is a problem that Scott Anderson faces all the time. As editor of *Quill & Quire*, a magazine for the writers, librarians, editors, book sellers and publishers in Canada, Anderson is careful when he encounters books written by a writer not of the culture he is writing about. At the same time, he knows that fiction has different rules that make appropriation of voice necessary.



QUESTION 2

Is it cultural appropriation if Aboriginals write about other cultures?



QUESTION 3

Is censorship or education the answer to cultural appropriation?

"Writers are creating a new character using someone else's white, Native. It's fiction. The creation of a voice. I think if a writer is as appropriate as appropriate as it is on how they

Beth Cutler of Indigena Nicola Valley agreed with of non-Aboriginal approaches to writes mystery that something and W.P. Killerminekin Hillerman was for his book slammed by

"I don't think brush," said C. Kinsella to the sensitivity to

But Dempsey writer isn't from observations and "Sometimes knows nothing Dempsey.

Keeshig-Tobias some non-Aboriginal

"I appreciate Kelly because they were the realize there is she said. "I'm doing this is understanding ries. They can't it (becomes

Cutler's appropriation of writers were sue is "getting

"I don't see others voice Hand." It's people won't to break down ment about tive writers s ing about. B too far, you

Aboriginal literature

"Writers appropriate voices all the time. You're creating a number of voices in fiction, you're filling someone's shoes and if you want to create a character unlike you, whether that person is black, white, Native or Asian, I don't see the problem. It's fiction. That's what fiction is to me, appropriation of a voice other than their own," he said. "I think if a writer can write honestly I don't see that as appropriation of voice. The writer either succeeds at it or doesn't. They should be evaluated on how they do it."

Beth Cut Hand, the acting department head of Indigenous and academic studies at the Nicola Valley Institute of Technology in Merritt, B.C., agreed with Anderson. She cited two examples of non-Aboriginal writers and their different approaches to their subjects: Tony Hillerman, who writes mystery novels set on the Navajo Nation, that sometimes step into the realm of spirituality, and W.P. Kinsella, whose stories set on the Ermineskin First Nation caused an uproar. Hillerman won an award from the Navajo Nation for his books, whereas Kinsella was critically slammed by Aboriginal critics.

"I don't think we could paint with such a broad brush," said Cut Hand. Ironically, "we actually have Kinsella to thank for an increased awareness and sensitivity to a First Nation voice."

But Dempsey pointed out that just because a writer isn't from that culture doesn't mean their observations and conclusions should be dismissed.

"Sometimes a truth comes from someone who knows nothing about you — an outsider," said Dempsey.

Keeshig-Tobias, however, feels that it's time for some non-Aboriginal writers to step aside.

"I appreciate the work of Rudy Wiebe and M.T. Kelly because they were very, very respectful and they were the only things going. But they must realize there comes a time for them to step back," she said. "I believe that the reason that they're doing this is to foster and promote a greater understanding of Aboriginal people and their histories. They can't do that forever and ever because it (becomes) the same old missionary situation."

Cut Hand remembers that the issue of appropriation arose from a feeling that First Nations writers were being ignored, but now feels this issue is "getting old."

"I don't support that idea of censoring each other's voices. It gets too oppressive," said Cut Hand. "It's got to the point that a lot of good people won't talk to First Nations people. We've got to break down those barriers. The whole movement about appropriation made a lot of non-Aboriginal writers sensitive about what they were writing about. But I think there's a point if you push it too far, you push them away."



ABORIGINAL PEOPLE

and the

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By Kenneth Williams
Windspeaker Staff Writer

There have been three proposals put forward that would see seats in governments delegated to Aboriginal people. In Saskatchewan, last summer, in New Brunswick, earlier this year, and in a constitutional proposal for the Territory of the Western Arctic (which will be created in 1999 when the Northwest Territories is divided) it was suggested that there would be seats in government exclusive to Aboriginal candidates and voted on by just Aboriginal voters. The Saskatchewan proposal was for municipal governments, New Brunswick for provincial government and the Western Arctic the territorial government. The purpose of these proposals was to promote and protect the rights and interests of Aboriginal people, who are a minority.

According to the 1991 national census, just over one million people claimed Aboriginal origin. With Canada's total population estimated at 29 million, Aboriginal people account for just 3.5 per cent of the popu-

lation. Proponents see Aboriginal seats as balancing this incredible disparity. Opponents see it as undemocratic and regressive.

"There shouldn't be any political seats set aside for anybody," said Roy Bird, former chief of Montreal Lake First Nation, who is now running for the Liberal Party's nomination for the new riding of Churchill, Sask. "We (Aboriginal people) have to win on our own merit."

John Duncan, the Reform party member of parliament for North Island-Powell River, on Vancouver Island and adjacent and a member of the Aboriginal Affairs and Northern Development Standing Committee, agrees.

"I don't support it because it just doesn't meet any of our litmus test of what the party basically stands for," he said. "Everything we (the Reform party) do we try to be totally blind to age, sex, race, and culture. As soon as we try to get into designated seats, we're talking about creating a form of special status for somebody or some group. It offends the deepest part of our principles."

The problem arises because of the nature

of the Canadian democracy, which is based on the philosophy of "one person, one vote." Each citizen is equal, but these proposals suggest Aboriginal people would become "more equal than other citizens."

In a democracy, politicians have to address the concerns of the majority. It becomes a problem for Aboriginal people to get their concerns addressed by the government when they are such a small minority.

But Bird disagrees that this is a problem, but rather a time for Aboriginal people to show leadership.

"I know it's hard because many Aboriginal people live in other areas of Canada where it would be difficult for an Aboriginal to win seats," he said. But "it brings out the best in us. We have to be just as sharp and just as fast as non-Aboriginal people. It develops us faster and makes us stronger."

Lawrence Joseph, a city councilor in Prince Albert, is the first treaty-Indian to be elected to municipal government in Saskatchewan. He too sees designating seats for Aboriginal people in government as "regressive" even

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Len Marchand, the
first Aboriginal member
of parliament after
Louis Riel, is not sure that
there should be a separ-
ate Aboriginal house of
parliament but feels that
there should be
designated seats in the
House of Commons.

"I don't want us to
be marginalized. I want
my people to be full
participants. I want to
see more of our people
in the Parliament of
Canada," he said.

But both Bird and
Duncan wonder just
who would be consid-
ered Aboriginal and
what kinds of problems
that would raise.

"Would it be a Lib-
eral Aboriginal, or NDP
or PC?" asked Bird.

He feels that desig-
nating seats would limit
the power and influ-
ence of Aboriginal
people, not ensure it.

"I like to think that an
Aboriginal candidate
could run in the city of
Toronto and there isn't
any reason why they
can't be successful if
they're the best person
there," said Duncan. "I
think our society is much
further ahead to treat
everybody the same."

But Duncan also

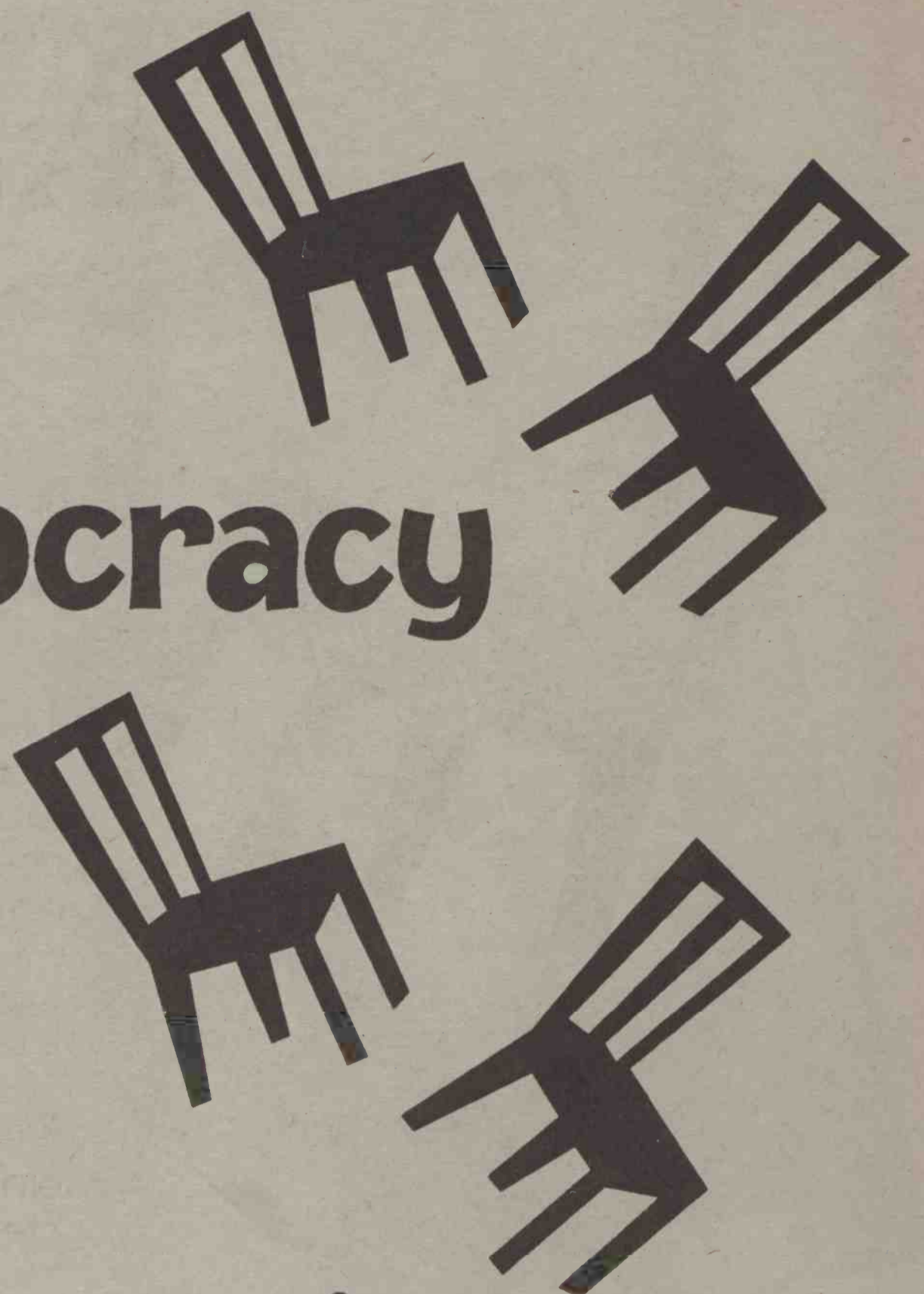
sees a pitfall for Aborigi-
nal people if they get
designated seats that
are separate and
equal.

"There's a proposal
for a separate Aborigi-
nal legislature in the
western arctic and
there's 8 Aboriginal
groups and that legisla-
ture would have one
representative from
each of the groups and
they already have 8 dif-
ferent designations,"
said Duncan. "It would
eventually lead to
struggle and divisive-
ness amongst the Abo-
riginal community itself."

The Aboriginal
population in Canada
is growing faster than
the rest of it, and Bird
sees this boom as polit-
ical power that should
be harnessed today. He
sees the possibility of
Aboriginal people con-
trolling seats through
the current electoral
process and not by spe-
cial status.

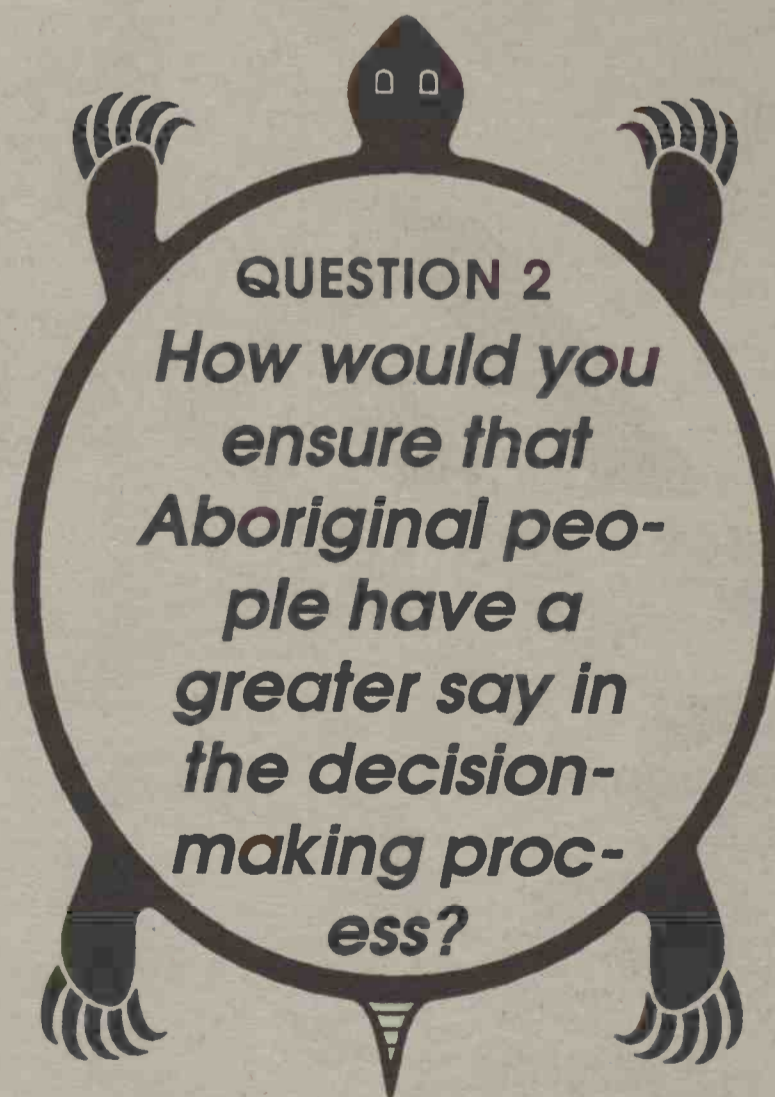
"If anything were set
aside, what equal
voice would we (Abo-
riginal people) have
with the other MPs who
said they earned their
stripes the hard way,
and you were para-
chuted in," said Bird.

Joseph agrees, and
wants Aboriginal peo-
ple to become more
involved in the main-
stream political proc-
ess.



QUESTION 1

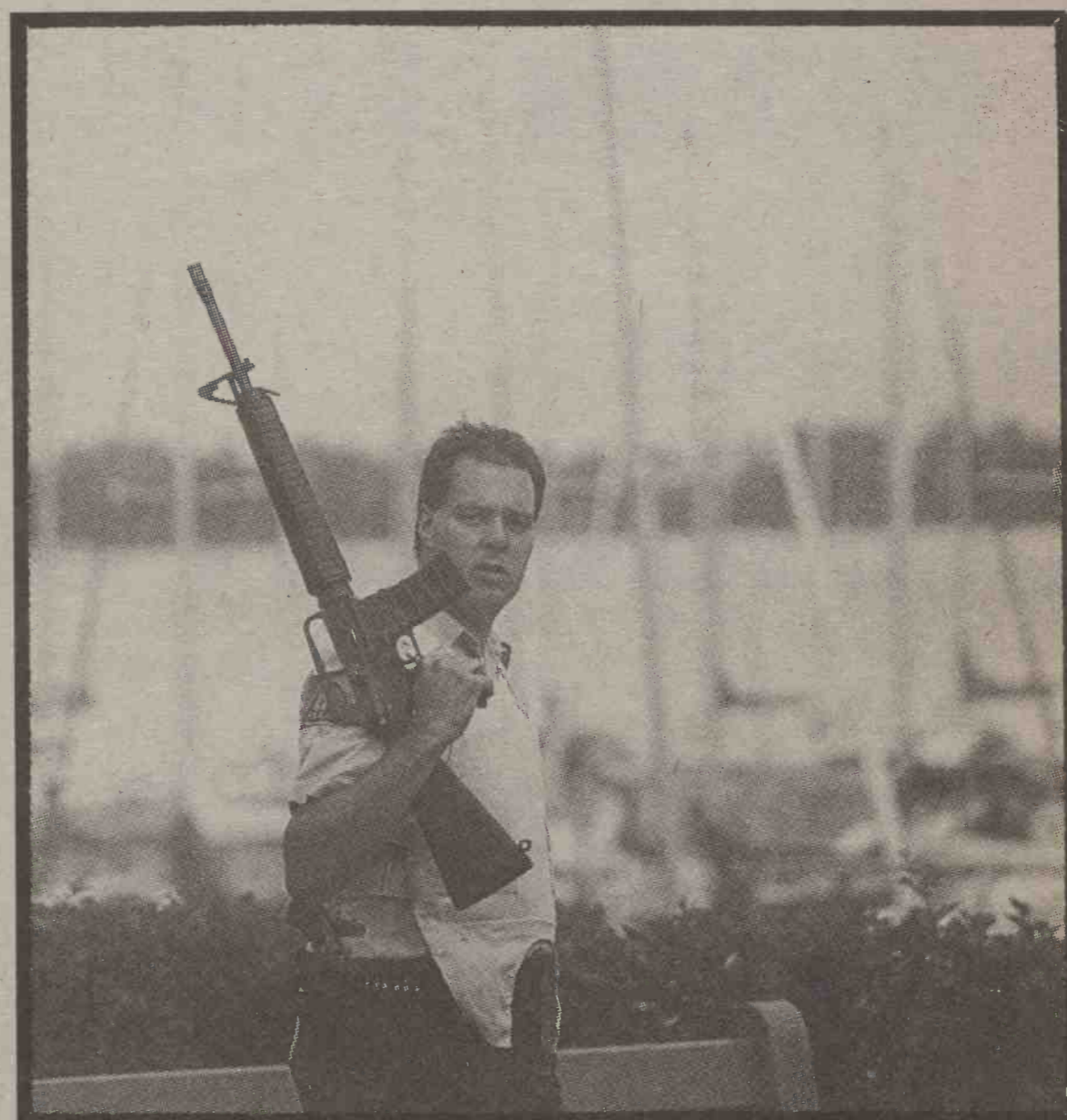
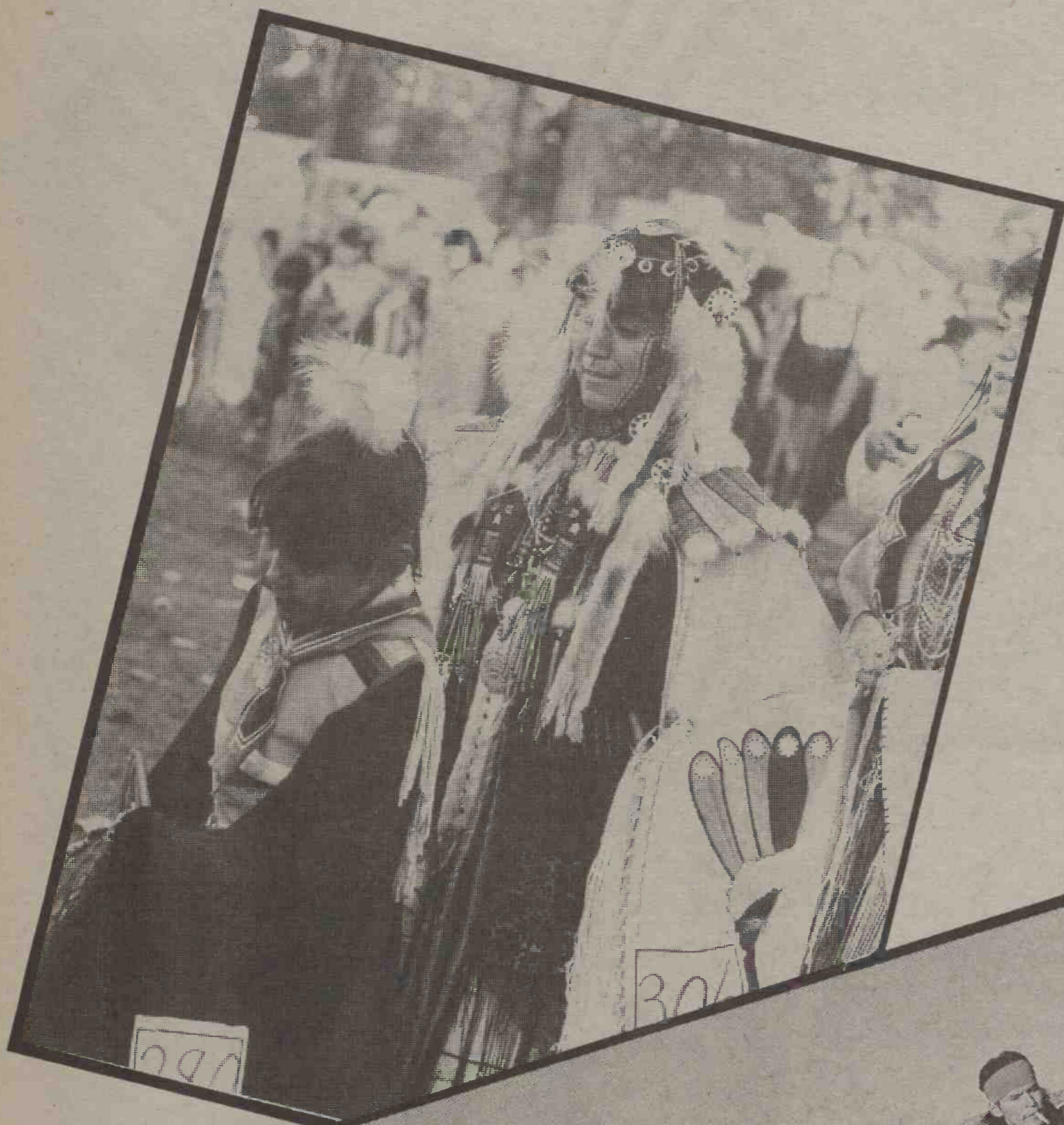
*Should seats in
government be
designated for
Aboriginal
people only?*



QUESTION 2

*How would you
ensure that
Aboriginal peo-
ple have a
greater say in
the decision-
making proc-
ess?*

Answers from Page 15



1. Ovide Mercredi
2. Susan Aglukark
3. Iditarod
4. Blaine Favel
5. Jim Thorpe
6. Louis Riel
7. Douglas Cardinal
8. The Oka Crisis
9. Davis Inlet
10. Ipperwash Provincial Park
11. Grand Council of the Crees
12. Elijah Harper
13. Powwow
14. Leonard Peltier
15. General George Armstrong Custer
16. The Mohawks
17. Treaty 11
18. The right to vote
19. The Pottlatch
20. Frederick Ogilvie Loft
21. Wounded Knee
22. Sitting Bull
23. Donald Marshall, Jr.
24. National Indian Brotherhood
25. Raymond Yellow Thunder

26. Inuit Tapirisat
27. The 1969 White Paper
28. The House Made of Dawn
29. The Sun Dance
30. Nunavut
31. The Great Whale Project
32. The Oldman River
33. Low-level Flying
34. Bill C-31
35. Wilma Mankiller
36. Foxwoods Casino
37. The Manitoba Act
38. The Beothuk
39. Phil Fontaine
40. Jean Chretien
41. Graham Greene
42. Tobacco, Sweetgrass, Sage and Cedar
43. The Northwest Rebellion
44. James Gladstone
45. Buffy Sainte-Marie
46. Mary May Simon
47. Kateri Tekakwitha
48. Tina Keeper
49. The Nisga'a
50. Gerald Morin

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Staying in school improves your options.



Why does the Correctional Service of Canada and the National Parole Board support *Windspeaker's* Classroom Edition? The answer is quite simple. It is well recorded that offenders in correctional institutions have lower levels of education than the general Canadian population. For those offenders of Aboriginal ancestry, the situation is even more grim. When tested in school of Correctional Institutions, the majority of these young men and women do not meet the academic standard for Grade 9.

Academic upgrading is an important part of the plan to help the people to achieve the confidence and skills they need to live a productive and crime-free lifestyle. Many offenders who participate in academic upgrading do very well. They find that getting an education opens up doors they didn't know existed. One unidentified inmate wrote this:

"I didn't want to go to school because I was led to believe that school was for sissies. . . While I have been incarcerated, I started out illiterate and now I am up to about Grade 6 or 7 in scholastic standing. . . I feel better about myself for this achievement. My only fear is that I have been institutionalized and I am not able to succeed in the world outside these bars."

The missions of the National Parole Board and the Correctional Service of Canada emphasize our concern for reducing risk to the community. The best way to do this, in the long run, is to make sure that offenders who are released have the tools, the skills, the motivation and the support to make it on the outside. We much prefer, however, that people not be sentenced to our system in the first place. The sad fact is, far too many young Aboriginal men and women do enter the prison system.


We congratulate *Windspeaker*, for initiating the series of Classroom Editions, and everyone who is working hard to improve the quality of education for Aboriginal youth. We believe that having an education provides sterling


opportunities for young people to stay away from a criminal lifestyle and we encourage students to think long and hard about the importance of staying in school and continuing their education.

We wish as well to congratulate communities which have begun the journey toward healing and wellness. We know that, when an offender leaves prison, it is in the community that healing must occur. We provide opportunities for offenders to learn, whether through traditional teachings, contemporary treatment or a combination of both. It is outside the walls, however, where these teachings must be put into practice.

We are encouraged that so many are now expressing an interest in healing all members of their community, including those who have committed crimes. We are now working and will continue to work with them to find ways which will help offenders become contributing members of their communities.



 Correctional Service
Canada Prairie Region

 National Parole
Board Prairie Region

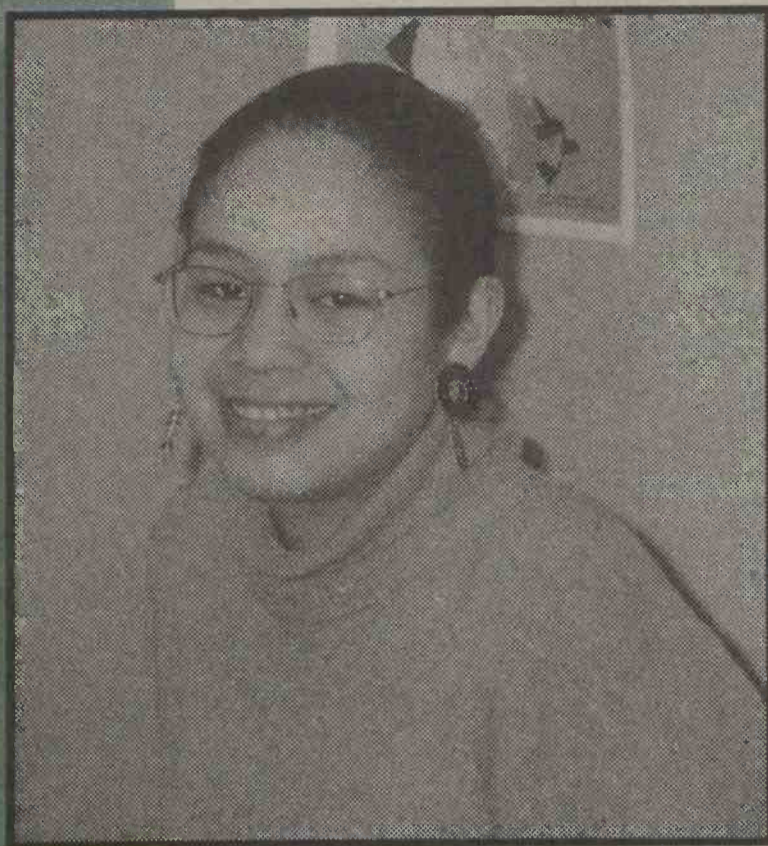


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Education and work experience — a winning combination

DANIKA BILLIE LITTLECHILD



Post-Secondary Education Program

Danika Billie Littlechild has a hunger for education. "I never questioned the fact that I was going to go to university. It was a given — not just there as something to do if I couldn't get a job," she says. "My parents always told me you can't be just as good as everybody else. You have to be better." Danika is in her fourth year of Political Science at Carleton University in Ottawa. Her enthusiasm for education is burning as brightly as ever. "I saw my mother in university, struggling away. She's a really dedicated student, so I guess it was imbued

in me." Now Danika has set her sights on a law degree. In May, she plans to attend a summer course in pre-law at the Saskatchewan Indian Federated College. She'll then go on to law school in the fall. In the meantime, Danika took on a part-time job placement with the Department of Indian Affairs and Northern Development (DIAND). She admits to wanting the security of having some extra money in the bank, but she says the work experience is equally important. "Not many people get this kind of opportunity or diversity" she says of her job upgrading the department's directory of bursaries. Danika says she can't wait to finish her studies and get back to Hobbema, her home in Alberta, "and give something back to the people who sent me to school."

Summer Job Placements

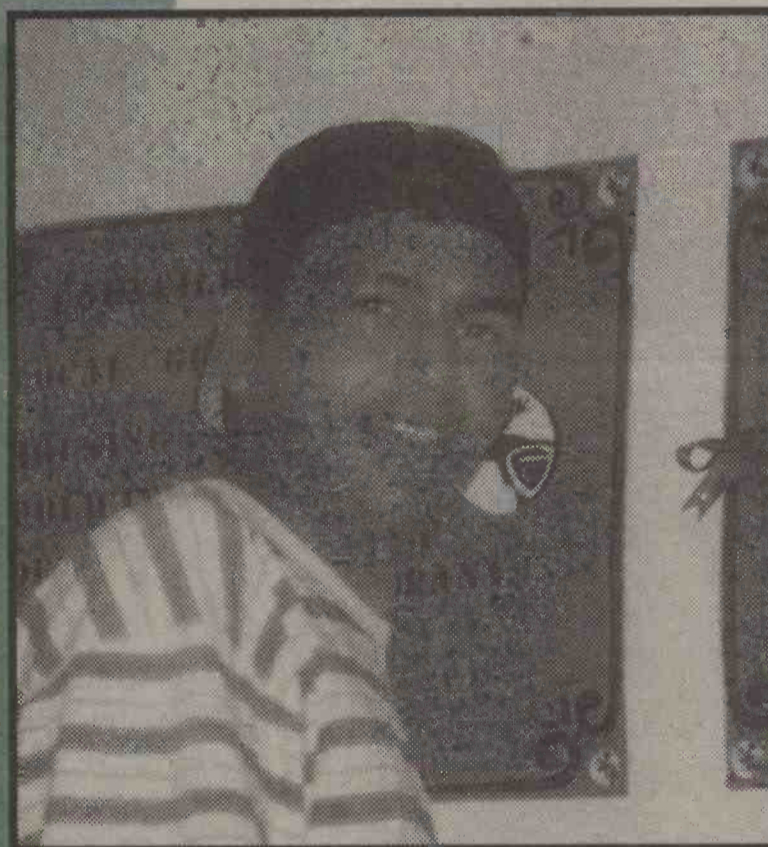
Jeffrey Bighetty speaks glowingly about his summer job with the band council in Barren Lands, a Cree community northwest of Thompson, Manitoba. "I feel I did something useful for my community," he says. Jeffrey worked in the band council's Environment Department, taking soil tests in the area to ensure housing projects would be built on suitable ground. The tests were also used to evaluate the effects

of artificial dams on fishing and trapping. "I learned the value of hard work, of being on time and of offering all the help I can give to my colleagues." Jeffrey wants to go to the University of Winnipeg to study engineering. He would then like to return to Barren Lands, continuing to work to improve his community or perhaps work for Manitoba Hydro. Above all, he wants to be a good role model for his son, provide him with a good education and a suitable lifestyle. He credits his summer placement with setting him on the path towards these goals.

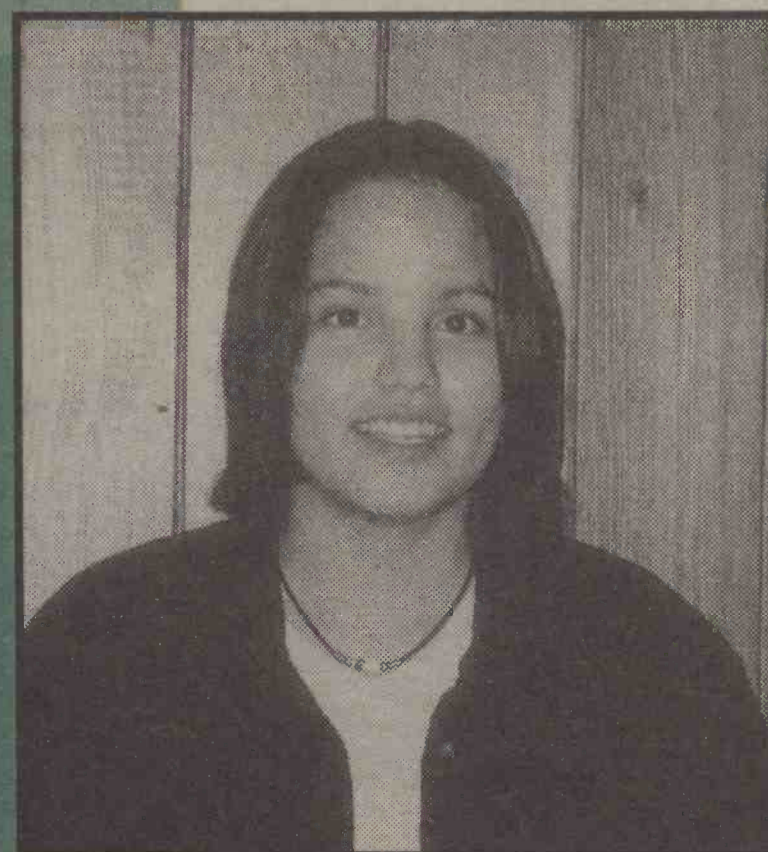
Melissa Durocher is already looking forward to her second summer job placement. She is a grade ten student at a high school in Aylmer, Quebec,

but she originally hails from Canoe Lake in Saskatchewan. Last summer, she got a job through her band office cleaning elders' houses and doing yard work. She was then asked to work at the local health clinic, answering phones and preparing the examining rooms for patients. Melissa got the opportunity to talk to two of the health care workers about her chosen career path — psychiatry. "I'm a good listener," says Melissa. "I guess it's because I'm always interested in listening to people talk about their feelings." This summer, she's hoping to work in the band council office, have fun and gain some good experience.

JEFFREY BIGHETTY



MELISSA DUROCHER



DID YOU KNOW —

"The PSE program can support students in various ways — including tuition, books, travel and living expenses." Eighty-seven per cent of this post-secondary funding is administered by Indian and Inuit organizations that establish their own priorities for the programs.

"The Post-Secondary Education program (PSE) funds 21,000 Indian and Inuit students a year, compared to less than 9,000 students in the mid-1980s and less than 200 students in 1965-66." In June 1994, the PSE budget was increased by \$20 million a year.

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Students are eligible for this program if they are registered full-time students who intend to return to school full-time in the next academic year.

"Giving back to their communities is a sentiment shared by many of the Aboriginal youths and adults who access post-secondary funding and federal job placement programs. These students are an investment in the future of a healthy, prosperous Canada." Ron Irwin, Minister of Indian Affairs and Northern Development.

award



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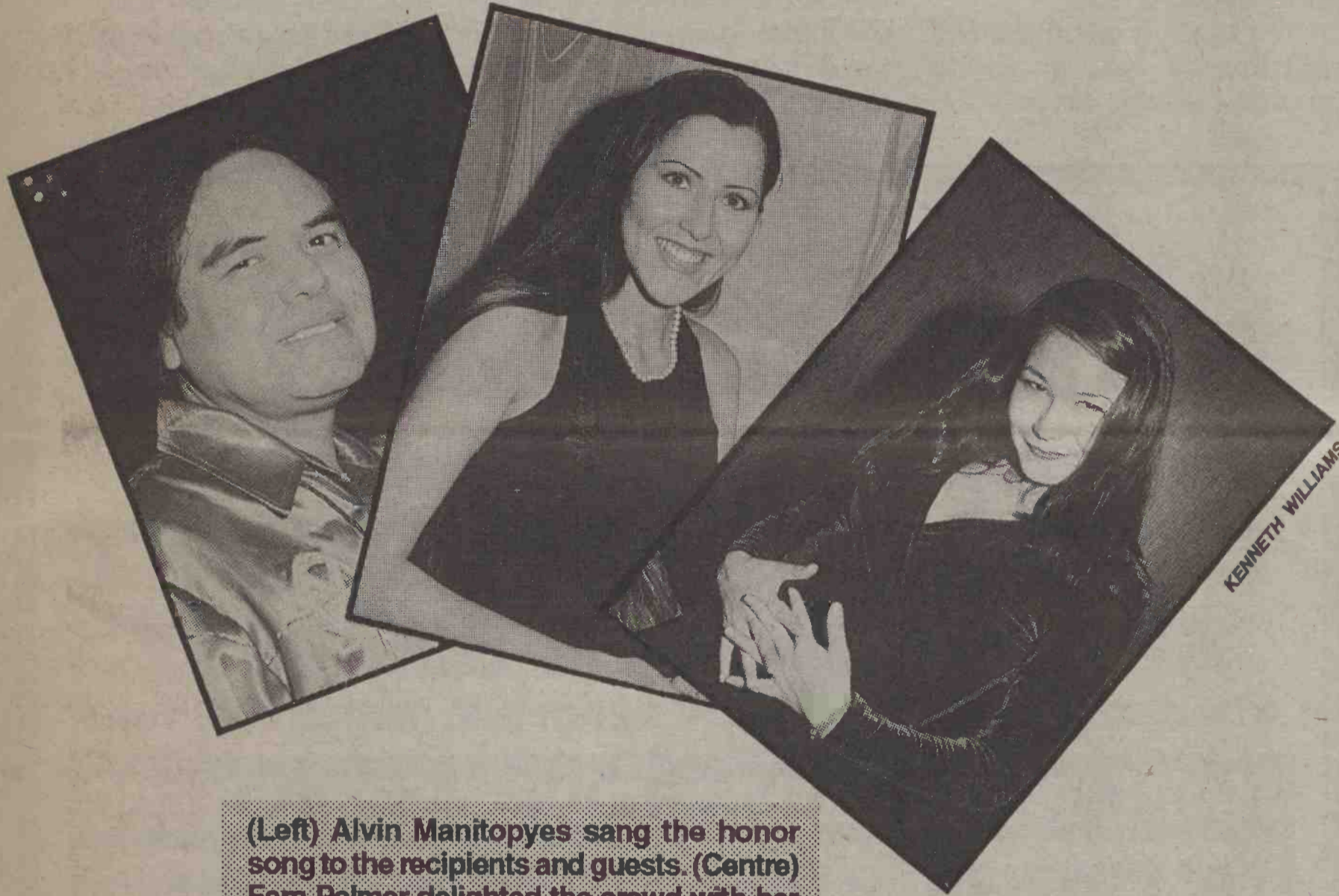
NATIONAL ABORIGINAL ACHIEVEMENT AWARDS

awards night



Former Prime Minister Joe Clark, who is also a patron of the achievement awards, attended the gala event.

KENNETH WILLIAMS



(Left) Alvin Manitopyes sang the honor song to the recipients and guests. (Centre) Fara Palmer delighted the crowd with her version of "Somewhere, Out There." (Right) Actress Tamara Podemski danced in the opening number.

KENNETH WILLIAMS

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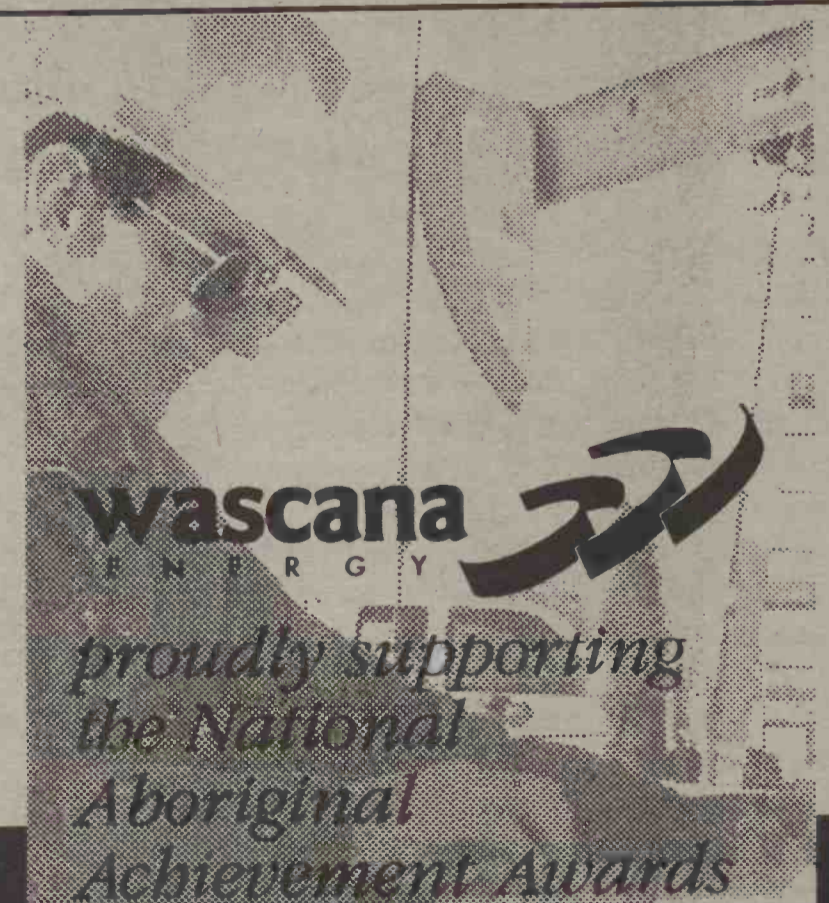
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Veteran continues to contribute in NHL

By Sam Laskaris
Windspeaker Contributor

LANDOVER, Maryland

It's a good thing Craig Berube was not a good listener during his youthful years. Although Berube averaged almost a point per game during his final two junior hockey seasons, few people even considered him as a pro prospect.

Berube, a left winger with the National Hockey League's Washington Capitals, is now into his 11th season in the pro ranks. And his accomplishments make some people wonder how dozens of scouts who overlooked his abilities can maintain their jobs.

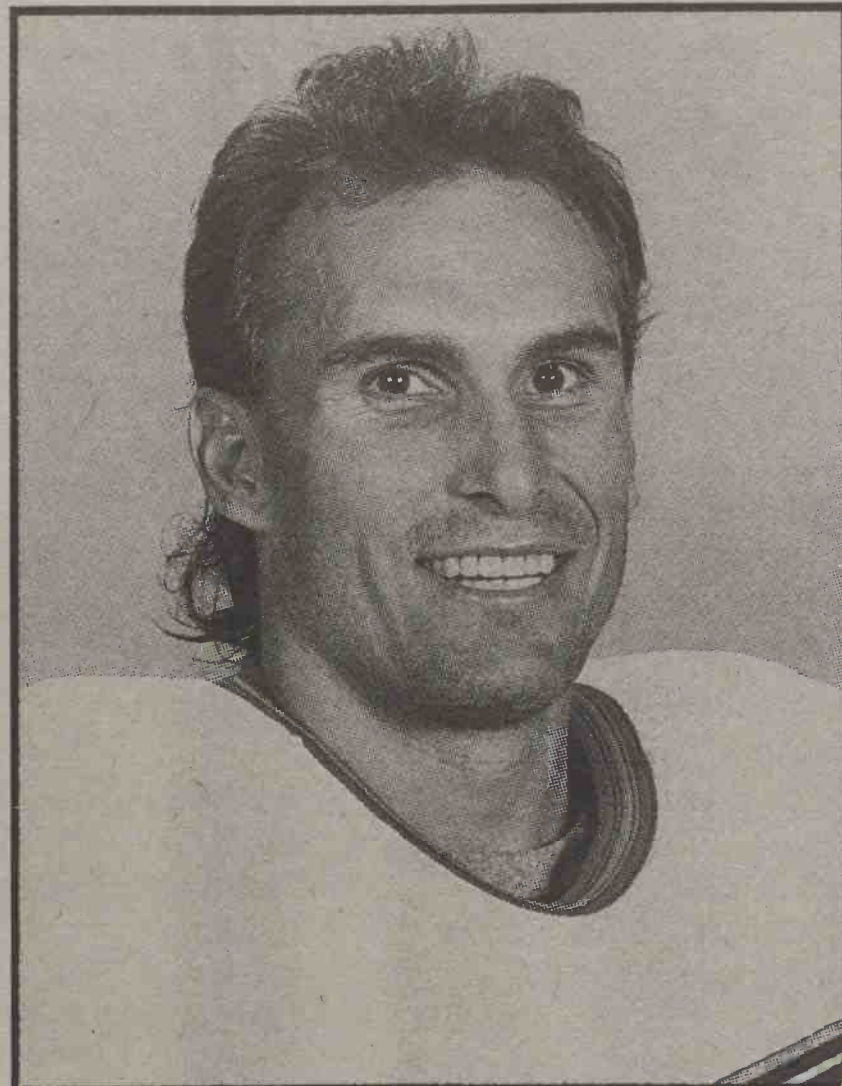
Though he admits he was a poor skater, Berube managed to score 61 points (31 goals, 30 assists) in 66 games during his final Western Hockey League season, 1985-86, a campaign in which he split his time between the Kamloops Blazers and Medicine Hat Tigers.

Berube, a native of Calahoo, Alta., whose heritage is Cree on his father's side and German on his mother's, was never drafted by an NHL franchise. During

his final junior season, however, he did sign on as a free agent with Philadelphia in March 1986, after Flyers' general manager Bob Clarke saw him in action with Medicine Hat.

The Vancouver Canucks were apparently the only other NHL team interested in Berube while he was a junior, but the Flyers beat the Canucks to the punch because Vancouver officials wanted to take a wait-and-see approach and judge Berube on his playoff performances that season.

Berube, a feisty player who racked up more than 2,000 penalty minutes in his first 10 pro seasons, is rarely a player you miss on the ice. His mix-it-up-at-



JAY HENSON

Washington left winger Craig Berube

any-time philosophy has made him a fan favorite wherever he's played, and undoubtedly goes a long way to explaining his longevity in the NHL.

"You've really got to want it," said Berube, who packs 205 pounds onto his six-foot-one

frame. "I did things to get noticed. That's what coaches and GMs want to see. I didn't sit back and wait for things to happen to me."

This season, Berube's fourth with the Capitals, he has primarily been used on a line with centre Mike Eagles and right winger Kevin Kaminski. In his first 50 games, Berube had just three points (two goals, one assist) and a team-high 155 penalty minutes.

"We do a good job," he said. "We don't put up any big numbers but we do go out there and stir it up and bang the body. And a lot of times we're used in a checking role."

As of early February, the Capitals were sporting a 21-25-6 record. Despite its sub-.500 mark, Washington was tied with the Montreal Canadiens for seventh place in the league's 13-team Eastern Conference. The conference's top eight squads qualify for post-season action.

"I think we have a really good team," Berube said. "But so far we haven't performed to our expectations. If we do, we'll be a tough team to beat. If we start clicking, I think we can go a long

way in the playoffs."

Beside the Flyers' organization, where he spent his first five pro seasons, Berube has also had NHL stints with the Toronto Maple Leafs and Calgary Flames.

The NHL's popularity in Landover is a far cry from that in those centres. Berube is pleased he's experienced both sides.

"It's nice to play in a hockey town," he said. "I was fortunate to do that in places like Philadelphia, Calgary and Toronto. But I'm content now here with Washington. You've got your freedom and you're not recognized everywhere you go."

Though he's in all likelihood closer to the end than he is to the beginning of his pro career, Berube, who has another two seasons remaining on his current contract with the Capitals, believes he's in excellent physical condition and is capable of playing several more seasons.

Even during the off-season, Berube maintains a rigid exercise program with a focus on leg work. He does a lot of weightlifting, cycling and sprinting.

"I like to work out every day," he said. "And then you still have time to have your fun."

Kaml

By Sam Laskaris
Windspeaker Contributor

THORNH

As it turned out, the sion "Third time luck apply to British C curler Eve Skakun."

Skakun, who played the Kamloops (B.C. Club, had previously women's teams that to both the 1994 and tional senior (50-a championships. At b events, held in Mo Sask., and Saint Jo respectively, Skakun posted six win, records and failed to to the playoffs.

Though she i slightly and registe round-robin recor year's nationals, stag to Feb. 2 in Thorn Skakun placed fou standings and on missed out on one o playoff berths.

"It's a very tou said Skakun, who li outside of Kamlo house situated Rivershore Golf Clu site of the Canadia

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318 - 11 A

Kamloops curler misses playoffs, again

By Sam Laskaris
Windspeaker Contributor

THORNHILL, Ont.

As it turned out, the expression "Third time lucky" didn't apply to British Columbia curler Eve Skakun.

Skakun, who plays out of the Kamloops (B.C.) Curling Club, had previously skipped women's teams that advanced to both the 1994 and '95 national senior (50-and-over) championships. At both these events, held in Moose Jaw, Sask., and Saint John, N.B., respectively, Skakun's teams posted six win, five loss records and failed to advance to the playoffs.

Though she improved slightly and registered a 7-4 round-robin record at this year's nationals, staged Jan. 25 to Feb. 2 in Thornhill, Ont., Skakun placed fourth in the standings and once again missed out on one of the three playoff berths.

"It's a very tough field," said Skakun, who lives 22 km outside of Kamloops on a house situated on the Rivershore Golf Club, the host site of the Canadian Amateur

Ladies' Golf Championships this August. "And it gets harder every year."

Skakun refused to reveal her age, and in the tournament program she was listed as being "50+." "You could probably add another plus to that now," joked Skakun, who has Cree ancestry on her mother's side of the family.

Skakun's teammates this season included lead Una Hazen, second Kay Belanger and third Janice Latta. While this marked the first year the four had curled together, Hazen had also played with Skakun during her two previous national appearances.

To qualify for this year's Canadian tourney, Skakun and company won a four-team zone event in Kamloops, a four-rink district event, also in Kamloops, and then the provincial crown over nine other clubs in Surrey, B.C.

Despite her successes, Skakun will in all likelihood reminisce a lot about her defeats at the nationals. She was beaten by the entries from Ontario, Manitoba, Quebec and Saskatchewan.

The Quebec team, skipped by Agnes Char ette, won the



Skip Eve Skakun (left) has led a senior women's team from British Columbia into the Canadian championships three times. Here, she is joined by her 1997 teammates (from left) Janice Latta, Kay Belanger and Una Hazen.

title with a 9-5 victory over Ontario's Jill Greenwood, in the 1996 national champ, in the championship final.

"I'm sure we all look back at games and say if we had just made the draw or had made this or that shot things would be different," said Skakun, who was born in High Prairie, Alta., and is the

youngest of 12 children.

Although Skakun was blaming herself for some missed shots throughout the event, Hazen was generally impressed with her skip's abilities.

"Eve is a very consistent curler," she said, "but I think this was probably the best she's played at the nationals."

Hazen added that Skakun

missing out on a playoff berth again was tough to swallow.

"Of course, you're disappointed when you lose," Hazen said. "But I think we gave it a good shot."

Skakun added that shots should not be taken at the grouping she currently competes in and that the moniker senior is indeed misleading. One of the reasons the national seniors' finals don't generate tons of publicity or interest is they continue to be staged at clubs — the seating capacity in Thornhill was about 300. Meanwhile, events such as the Labatt Brier and the Scott Tournament of Hearts, the Canadian men's and women's events, respectively, have come to be held in arenas that can accommodate several thousand spectators.

"People should never question the quality of it," Skakun said of the senior ranks. "It's just excellent. People do take it seriously but it is also quite social."

Skakun is hoping to return to the nationals some day for some more laughs and another shot at that elusive Canadian crown. The 1998 national senior tourney will be staged in Ontario in Sault Ste. Marie.

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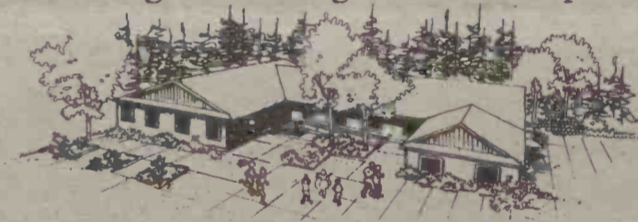
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Windspeaker = Effective

Games government funding in place

By R John Hayes
Windspeaker Staff Writer

VICTORIA

The fanfare surrounding the unveiling of the North American Indigenous Games logo and the opening of the volunteer centre was overshadowed by the quiet announcement that both levels of government had come through with their funding for the games.

The federal government had formally committed to providing \$950,000 late last year, but the provincial government had dragged its feet, according to people involved with the games. Jan Pullinger, provincial minister of Small Business, Tourism and Culture, the ministry responsible for providing the funding to the games, said that it was the other way around, with the feds coming late to the table with the money.

"We put \$950,000 on the table right away," she said, "and the federal government has finally matched it. As well, we have seconded some people to the games."

Either way, however, there was relief all around that the money was there, and that it would be in cash, rather than at least partially in kind.

"Everything was contingent upon the government money coming down," said Alex Nelson, executive director of the games. "It is a bit of a domino effect. Now that the money is there, things can start to get moving along the line."

Nelson explained that the province had, indeed, come up with \$950,000 but that the fed-

eral government was only on the hook for \$650,000 in cash. They were attempting to put the rest of their commitment in by providing services to the games.

"We'd like them to decide to make their full commitment in cash, of course," Nelson said, although he was confident that the federal funding would be adequate for the games' purposes.

"The important thing now is to get on with putting the games together," he said. "We have received about 750 volunteers so far [the games will need more than 3,000], but we have been unable to match the volunteers to their jobs because the venues — mostly schools — have not all been finalized." Nelson said that the finalization was held up by funding.

"We're doing everything we can to support the games," Pullinger said. "There is the infrastructure [in Victoria] from the Commonwealth Games, and that will provide a good deal of expertise and many of the facilities which will be required."

Pullinger stressed the size of the North American Indigenous Games, and said that there would be few opportunities for Victoria to host such a large event.

"This will be a rare chance for people to learn to put together



NORTH AMERICAN INDIGENOUS GAMES COMMITTEE

Chief Frank Nelson of the Musgamagw Tsawataineuk First Nation kneels in the bow of a war canoe at a North American Indigenous Games promotional event last summer.

an event of this size, magnitude and complexity," she said. "The games have grown quickly, and we're confident that we can do a great job. People from around the world really want a window into the rich cultural heritage of

our Native people — we in British Columbia have 11 of Canada's 13 Aboriginal linguistic groups — so this is a once-in-a-lifetime opportunity. Plus, the games will attract people who are interested in sports, while

the cultural events will attract other people."

"We have now in place in Victoria — resources, people and space," said Paul Peters, Aboriginal liaison for BC Telecom. "All the ingredients are there to make these the best games ever. We're working together with the staff to ensure that our joint effort makes this the best games that it can be."

"It will be enjoyable, exciting and very colorful," said provincial Minister of Aboriginal Affairs John Cashore. "I think that Victoria will be a good venue."

"Perhaps we in the broader society should recognize as well the importance of supporting these games because we do live in a world in which we are linked with each other," he continued. "And this event isn't just about somebody going out there and fulfilling a challenge, but it is about building a linkage between the aspects of Aboriginal society, as I've observed from my time working with Aboriginal people, and between Aboriginal society and non-Aboriginal society."

Cashore emphasized the history of athletic accomplishment in Native history, and said that the games would be an opportunity to see Indigenous athletes as role models.

"People look up to these athletic role models as leaders in society, and their contribution is very significant," he said. "Fifty-five to 60 per cent of the Aboriginal population is under 25 years old, and for them to be exposed to these excellent role models will be both a significant thing and, over the long term, a very good one."

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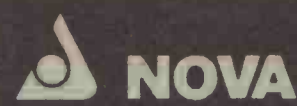
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Cree team wins seventh
Raid des Braves race

By Alex Roslin
and Neil Diamond
Windspeaker Contributors

CHIBOUGAMAU, Que.

A Native team has captured first place for the first time in the seventh edition of the Raid des Braves, the world's longest off-trail snowmobile race. The race is held each winter in Iyiyuuschii, the Cree homeland in northern Quebec.

The Pimpichuu team of Mistissini, Que., defeated 13 other teams in the grueling nine-day, 3,000-kilometre snowmobile race. The "Raid" began in the forestry town of Lebel-sur-Quevillon, Que., headed north along James Bay, stopped in Whapmagoostui, Que., on Hudson Bay, and headed back south where it finished in the town of Chibougamau. In all, the racers passed through 17 Native and non-Native towns, where they were welcomed with traditional feasts, cultural events and passed one night in tipis in a Cree cultural camp.

The racers braved fierce weather, with temperatures falling to -40° C on many days, although they were lucky to experience only one snow storm.

Accidents, machine failures

and injuries made it an event for the truly brave, as Team France, the only team from outside Quebec, discovered early in the race. After one of their machines fell through the ice on their way to Waskaganish, the hapless team was forced to endure a bitterly cold night in the bush three hours out of town without any tents. The fate of the "lost" team made front-page news in France, where millions of viewers followed the race on TV.

Team France, which came in last, seemed a little out of its element, and no wonder, considering that snowmobiling is illegal in their country because of the environmental lobby. It was a little like watching someone who just got his learner's permit racing in the Indianapolis 500.

Putting on an impressive show were the Cree teams from Nemaska, which came in third, and Wemindji. Wemindji competed in the Raid for the first time this year, and actually managed to finish, unlike many of the other teams. This, despite the fact that someone put sand in their gas tanks at the start of the race.

Team Pimpichuu's win was a proud moment for Mistissini

and the other Cree communities. The team, led by racer Larry MacLeod, has been competing for four years in the Raid and came in second in 1995 and '96.

"Wonderful, man — great," said a beaming MacLeod, when asked how he felt. "I've been waiting for this for the last four years."

The last two days of the race saw Mistissini hold onto a small lead over second-place Chapais, but no one was resting easy because anything could happen and knock the leaders out of commission. On the second-last day, MacLeod flipped his snowmobile, twisting his leg, but insisted on finishing the race. More trouble came on the last day, when one of Mistissini's machines developed mechanical problems which nearly robbed them of their lead. Quick work by the team's mechanics allowed Mistissini not only to retain first place, but finish first on the final stretch into Chibougamau.

"I wouldn't have been able to do it without my team," said MacLeod. His secret? "I'd like to keep it a secret," he said, laughing, then said: "I stay calm — just race with my head."



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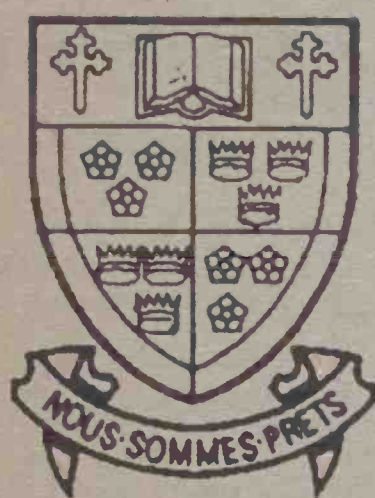
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**Employment strategies
for youth announced**

By Allison Kydd
Windspeaker Contributor

OTTAWA

On Feb. 14, Ron Irwin, minister of Indian Affairs and Northern Development, announced three new youth employment programs directed towards First Nations and Inuit youth. These are in addition to three Aboriginal youth programs installed last year. To fund these programs, \$50 million will be made available over the next two years. This is all part of the federal government's Youth Employment Strategy.

One initiative which will be available to all youth is the Youth Resources Network. This website and other resources will be introduced to communities through a series of Youth Info Fairs presented in shopping malls, youth drop-in centres and public libraries. First Nations, Metis and Inuit Youth living in large centres will have equal opportunity to access them there. However, the following specific programs have been set up especially for youth living on reserves or in recognized Inuit communities.

According to the recent news release, more than 5,000 First Nations and Inuit youth benefitted from 1996 programs. Three thousand youth were employed under the First Nations and Inuit Summer Student Career Placement Program, and 2,000 attended science camps as part of the Science and Technology Summer Camp Program. In

addition, the First Nations Schools Co-operative Education Program created school-based work/study opportunities. More than 100 schools are taking part and are, or will be, running the programs during the 1996/97 school year. All of these programs are scheduled to continue for at least two more years.

As Irwin's office pointed out, the new programs are intended to build on the success of the 1996 programs, which primarily benefitted youth who were still in school. The new First Nations and Inuit Work Experience Program, on the other hand, will address the needs of unemployed and out-of-school youth by offering subsidies to help First Nations and Inuit communities create jobs for them. The program anticipates that youth will work in partnership with local businesses and organizations and expects approximately 400 participants per year. Starting date for this program is June, 1997.

As its name suggests, the First Nations and Inuit Youth Business Program is designed to help young people who wish to create their own employment through entrepreneurship. It will be possible for as many as 800 youth to benefit from this program.

The Housing Internship Initiative for First Nations and Inuit Youth, which "will provide work experience and training in the housing field" is also directed towards out-of-school and unemployed youth living on reserves



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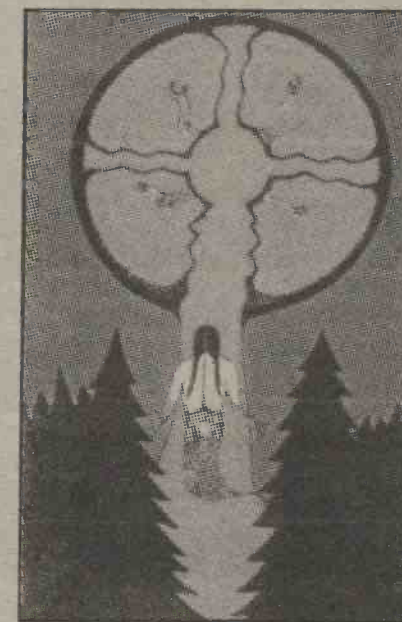
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Reaction swift to museum furor

Dear Editor:

The ongoing debate over non-Aboriginal artists being hired to create murals for the new Aboriginal peoples gallery at the provincial museum continues to create more questions than answers. (See Page 2 for story.)

This incident is really only the tip of a massive iceberg that has everything to do with accuracy, integrity and appropriation, and begs correction of a number of

factual errors and misconceptions and answers to a number of questions.

When the idea of the new Aboriginal gallery was conceived, was it the intent of the planners to perpetuate the old and inaccurate stereotypes of the noble savage imprisoned in a pastoral setting?

How was the advisory committee selected, and by whom, and what effort was made to determine if their views were truly

representative of the views of a majority — or any segment — of the Aboriginal community?

In fairness to the advisory committee, to what degree were they the unwitting accomplices of the museum administration? And what role did the funder, Syncrude Canada, play in this scenario, and if they were involved, who advised them and represented them?

Was there any thought at all to giving preference to Aboriginal

artists to create these murals, and to determining where such artists might be found?

This mural project could have provided [and can still provide] an opportunity for the many capable Aboriginal artists to create a dynamic artistic context for the new gallery and its exhibits based on Aboriginal art history and expression, rather than the traditional Euro-centric dioramas.

By allowing Aboriginal artists

the creative freedom to combine their own traditional utilitarian and ritualistic images and designs, the re-creation of such historic artistic expression is possible.

And a final question: What do you think the reaction of the Chinese community would be if the provincial museum, under similar circumstances, hired Aboriginal artists to depict Chinese history and culture?

Clint Buehler
Edmonton

Writer finds strength in mother's heritage

Dear Editor:

Who decides who is Indian and who is not? When I was a little girl it never occurred to me to question why my mother was different from my father (she was Native and my dad was not.) Although I looked like my mother, I identified with my father. I grew up thinking I was white. It wasn't until I had children of my own that I began to wonder about my Native heritage.

The reason it became important for me to find out about my mother's side of the family was because of a question my little girl asked me one day. It was an

innocent question, asked by an innocent five-year-old. It was to set me on a journey toward my own identity.

In order to understand what I'm talking about, it is important to know a few facts about my mother. She was born in 1931 and died in 1976. She was just 44 years old. She left behind a loving husband, and three children — an eight-year-old daughter, a 15-year-old son, and me, the eldest daughter at 20.

Although I didn't know it at the time, my mother had died as a non-status Indian. I was told she had lost her status because she had married my dad.

How it was determined someone was no longer Native just because of whom they married I'll never know.

When my daughter entered kindergarten, I would walk her to and from school each day. It was a daily ritual of ours, as we walked home from school, for her to tell me all the things she did that morning.

One day, after a few minutes of chatter, she grew very quiet. Just as I was beginning to wonder what she was going to say next she looked at me rather puzzled and asked me, "mommy, what is an Indian?"

I was quite taken aback by the

question, so I asked her where she had heard that word. She told me that a girl in her class had asked her, "is your mommy an Indian?" Because of the tone in the other girl's voice, my daughter felt the need to ask if I was an Indian and, if so, was that a bad thing?

The question brought back many memories of my own childhood when children would call me nasty things that I never understood, like, "squaw" or "dirty Indian." I never understood what they meant by that, my mother always kept us clean. It wasn't until I grew up that I realized they were saying

things like that because they were prejudiced.

In all the time I was raising my children, I never thought that they would ever grow up feeling the sting of discrimination, that they were going to feel the pain of hate because of their mother. I wondered if my children were going to grow up ashamed of me. . . it was a thought I couldn't face.

I finally realized that the only way my children were going to be ashamed of me was if I was ashamed of myself. I resolved to learn about who I was, and where I came from. This was the See Native heritage Page 29.)



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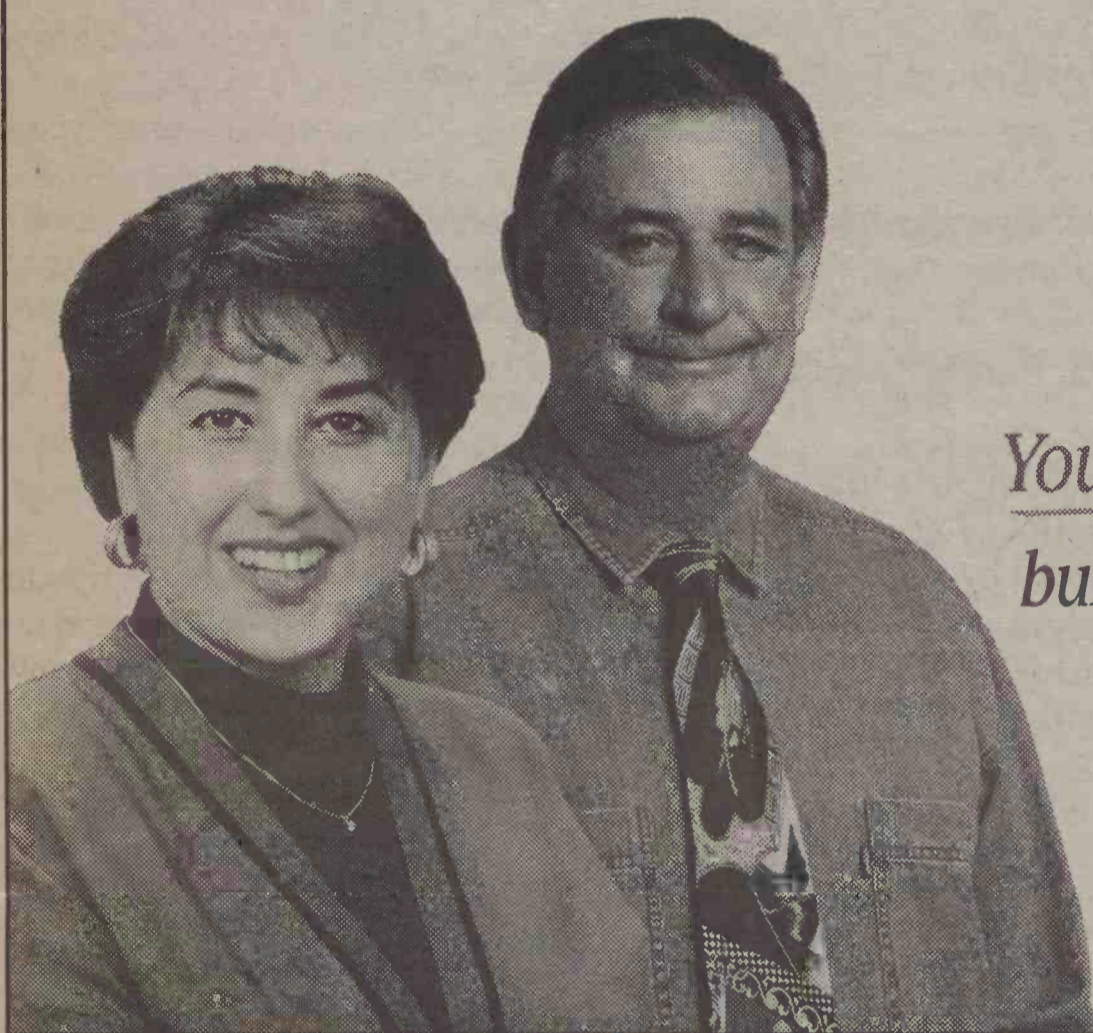
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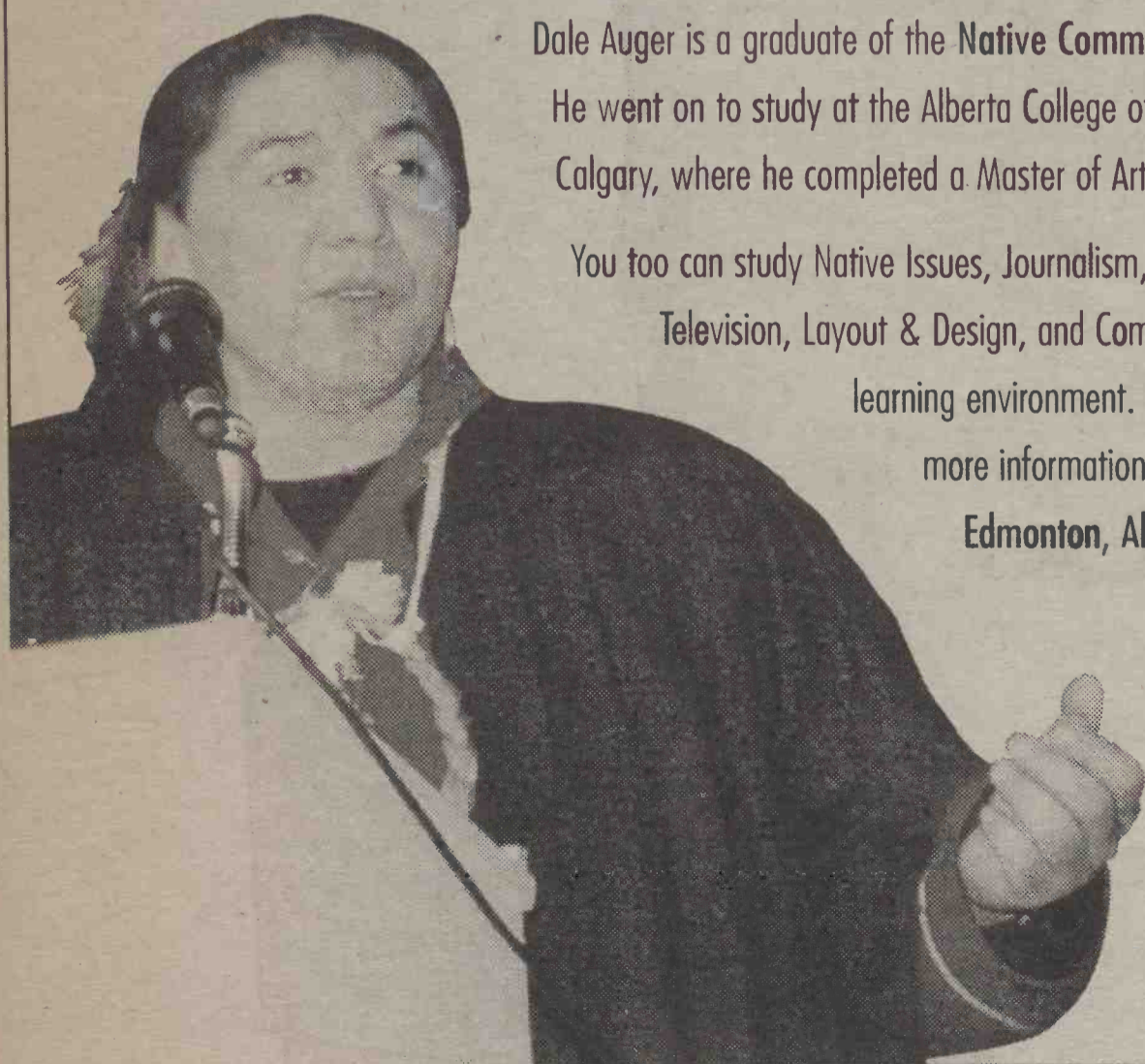
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Dale Auger is a graduate of the Native Communications Program. He went on to study at the Alberta College of Art and the University of Calgary, where he completed a Master of Arts in Education degree.

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Reader upset

Dear Editor:

When I saw a recent newspaper article about an Aboriginal mural at the Provincial museum in Edmonton, I read it with anticipation to see which of our Native artists had done the painting. To my surprise, I read that two Asian-born artists were given the contract to do the painting.

I could see that there had been a great deal of work put into the mural that they had produced. What an opportunity and an honor this project could have been for our Aboriginal artists, who would have been eager to contribute to our province's cultural heritage.

A nation of people celebrated for their elaborate myths and story-telling; how opulent this

mural would have been, alive with spirituality, truth, reverence and pride. I am certain that there are many First Nations artists who could have painted the scenery and people reflecting First Nations living. They could have done so bringing to the canvas a wealth of experience, spirituality and pride in their Aboriginal people. Did Syncrude or the Provincial museum think to ask them?

This is no reflection on Zhong-Yang Huang or Zhong-Ru Huang and their ability, but I do feel that they cannot sufficiently represent the intricacies of Native culture.

What would the ancestors have thought?

Amanda Lambert
Edmonton

Native heritage

(Continued from Page 28.)
beginning of my journey.

At 33 years of age, I began to question my Native blood. After spending a lifetime hiding the obvious fact that I was part Native, ashamed of the stigma and false image of what an Indian was, and believing all the bad things people said about Natives, it was surprising to find such a rich and beautiful culture of people whose deep spiritual beliefs and respect for all living things went along nicely with my own philosophy. I wondered why we were never taught anything about our people. I now realize it was because we were taken away from our culture and forced to live in a world where, because we were half-white and half-Native, we were not accepted by either side.

My mother was a victim of forced assimilation. This made her children victims also. She never explained what happened to her, because she never understood it herself.

In 1988, after my brother and sister had applied and received their status, I applied for mine. And, after a year of playing paper chase with the federal government, I finally received my status. While corresponding with the federal government for my Native birth right, the hypocrisy of it all occurred to me — to seek the government's approval to call myself a Native. Who gave them the right to decide my heritage?

On the day I received the letter saying that I was granted this status, I was surprised to read that my children had also received theirs. This was something that I had not expected. All that was left to do was go to the Department of Indian and Northern Affairs to finalize the last bit of paper work for the government.

I was looking forward to having this matter all cleared up until I arrived at the office. The person in charge of my case was a rather large man with a hard looking face. I found it hard to imagine him smiling. He spoke to me in short, clipped sentences as if he were angry. After he asked me to sign some forms he looked at my file and said

rather smugly, "your two children have status," to which I replied, "yes, I know this." He went on to inform me that, "if you have any more kids they won't qualify for status, just these two."

I was surprised at his condescending attitude and didn't quite know how to react. I wondered how I had offended him. It was then that I realized that he wasn't there to help me, he wasn't working for Natives, he was working for the government.

This thought made me angry. So I pulled myself up straight and tall, looked him straight in the eye and said "what's to stop me from going and finding myself a Native man to father my next child?" To which he sputtered something to the effect of "you could do as you like, it's no concern of mine." When I left him that glorious day, he was all red-faced and angry, but I was all smiles and feeling on top of the world. I had arrived.

Since that time, I have undertaken a great transformation. Having gone back to school to obtain my diploma, I am presently completing my third year in university and working toward my law degree. It is my belief that had I not encountered that smug, arrogant man at the DIAND office, I would not have gotten this far. For every time I felt like giving up or quitting, I only had to think of his condescending attitude and that would fuel the fire of desire to reach for my goals and to never give up.

I have since learned that First Nations people are not quitters, they are survivors, strong enough to overcome even the most adverse of conditions. It is their strong spirituality and kind hearts that have made them able to overcome all that has happened to them since first contact.

We are a people born of integrity, intellect and a large capacity to forgive; this is not a sign of weakness, but of strength. If caring about my fellow man makes me an Indian, then I am so. If having a kind heart means I'm an Indian, then call me one. If everything that I am is because I am an Indian then that, my friend, is what I am proud to be.

Sonja Paine

Eagle award dinner set

By Eva Weidman
Windspeaker Contributor

WINNIPEG

Nominees are being sought for the Indigenous Women's Collective of Manitoba's Gold and Silver Eagle awards. The awards were presented to a dozen people at last year's ceremony. This year the event, which includes a \$60 a plate fund-raising dinner, is being held at the Indian and Métis Friendship Centre, Saturday, June 21.

Evan Courchene, the fund-raising co-ordinator, expects a big turn-out this year. His goal is to sell 700 tickets to the event which honors people who have "contributed to the cultural, social and economic enhancement of Indigenous women and their families."

The IWC of Manitoba was founded on March 24, 1985 at a conference in Winnipeg representing Métis, Non-Status

and Inuit women of Manitoba. The IWC works on issues which affect women including legal, political, social, economic and educational rights.

The recipients of the first Gold Eagle awards last year were honored for their contributions in establishing the IWC. The 10 Aboriginal award winners from last year were: Elijah Harper, David Chartrand, Elsie Bear, Jeri Von Ramin, Carliss Sinclair, Freda Lundmark, Rebecca Ivor, Wayne Helgason, and Joe and Lydia Malcom.

The Silver Eagle award is for contributions from non-Aboriginal people. Last year's winners were Member of Parliament James Downey and Evelyn and William Webster.

Courchene said the main objective of IWC is to help Indigenous women and children break the cycle of poverty which overshadows many Aboriginal families in Manitoba.

Len Marchand

(Continued from Page 8.)

Marchand, 63, said from his home in Kamloops, "I've been thinking about this a long, long time and it goes back to when we first funded the National Indian Brotherhood," the precursor to the AFN.

"In those days," said Marchand, who was appointed honorary chief of the Okanagan First Nation in 1984, he and other prominent leaders "dug out of our own pockets to further our own issues, and we felt good about it — our people have been a very independent bunch and a very strong group of people."

Marchand left his career as an agricultural research scientist in 1965 to work for a cabinet minister. He was first elected to Parliament in 1968 and re-elected in 1972 and 1974. He was defeated in 1979 then appointed to the Senate in 1984. He was the first Indian federal cabinet minister and the second Native member of Parliament, after Louis Riel.

"I was always mindful and I always tried to look after the agenda of my people," he said. "I knew that even though I was elected by the riding of Kamloops-Cariboo — I said I have a duty to my people that I carry whether I wanted to or not."

Acknowledging that his approach was often low-key, Marchand said, "I've had my say on many, many issues. And one of the most important places for our people to have a say is at the cabinet table and in the Parliament of Canada."

The Senator remembers the day in 1973 when former prime minister Pierre Trudeau told Marchand and former Indian Affairs Minister Jean

Chretien at lunch that he would agree to negotiate land treaties.

"That was one of the happiest moments of my political career."

The grandfather of two said his decision to leave the Senate is a personal one.

"I'm not packing up my marbles — no one of us is indispensable."

Marchand said he's unhappy about the process of land negotiations, especially in his home province.

"I'm very frustrated by that — it's so slow and cumbersome and it's just not happening. Maybe it won't even be settled in my time."

Education might even be a more important priority, he said.

"Don't ever lose sight of education. Spend the money. That education has to be absolutely, totally a top priority."

Since he announced his retirement last year, the Reform party has been lobbying for an election to choose his successor.

"I'm all in favor of an elected Senate," said Marchand, who voted for the highly controversial pay increase for Senators in 1993, "but why play around with it?"

One of the original advocates of the Royal Commission on Aboriginal Peoples, Marchand said he is not convinced Native people need their own house of parliament.

"I don't want us to be marginalized. I want my people to be full participants. I want to see more of our people in the Parliament of Canada."

However, he still advocates reserving seats in Parliament for Aboriginal people, an idea adopted by the Royal Commission on Electoral Reform in the early 1990s.

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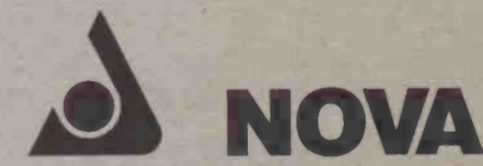
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By Roberta Avery
Windspeaker Correspondent

CHRISTIAN ISLAND

The 590 member Beausoliel First Nation is again depending on a little ship, the *Upper*, to link them with the mainland.

The band is isolated on Christian Island in Georgian Bay, 100 km from the dock at Midland Point near Midland. The band had planned to buy a 165-tonne vehicle ferry, but a larger vessel complete with an ice cutter, but recent by the Ontario government have crushed any hope the band had of acquiring that would give year-round access to the reserve, Jamieson the band's co-ordinator.

"The previous government made a commitment to fund a larger vessel to replace the cutbacks we know are going to happen in the next year," Jamieson said.

In summer, with several crossings a day on the *Canada* and additional crossings available on the passenger ferry the *Indian Maid*.

Reserve relies on tough little ship

By Roberta Avery
Windspeaker Correspondent

CHRISTIAN ISLAND, Ont.

The 590 members of the Beausoliel First Nation are once again depending on the tough little ship, the *Upper Canada*, to link them with the mainland.

The band is isolated on Christian Island in Georgian Bay, six km from the dock at Cedar Point near Midland, Ont. The band had planned to replace the 165-tonne vehicle ferry with a larger vessel complete with an ice cutter, but recent budget cuts by the Ontario government have crushed any hopes the band had of acquiring a vessel that would give year round access to the reserve, said Judy Jamieson the band's ferry coordinator.

"The previous government made a commitment to help fund a larger vessel, but with the cutbacks we know it's not going to happen now," said Jamieson.

In summer, with seven return crossings a day on the *Upper Canada* and additional crossings available on the passenger-only ferry the *Indian Maiden*, the band

members have no problems reaching the mainland.

In winter, once the lake has frozen over, Christian Island is accessible by snowmobile, but during freeze-up and spring break-up the only link with the mainland is by five-passenger air boats.

The *Upper Canada* is dwarfed by the giant ferries, the *Nindawayma* and the *Chicheemaun*, in her winter mooring in Owen Sound harbor about 75 km west of Christian Island, but the 48-year old ship, in Owen Sound, Ont., for an engine overhaul and routine maintenance, is standing up well, said Richard Warkentin, former general manager of Russell Brothers Ltd.

"Russell Brothers built the *Upper Canada* in 1949, and it's great to see her back in Owen Sound and that she has been well cared for," said Warkentin.

"She looks the very same as she always did, if she continues to be painted and looked after there's no reason why she won't be able to carry on for some years yet," he said.

The *Upper Canada*, originally launched as the *Romeo and Annette*, is not the first ship built



The *Upper Canada* serves the community of Beausoliel First Nation and is in Owen Sound for repairs and general maintenance. TED SHAW

by Russell Brothers to serve the Beausoliel First Nation. The *R.A. Hoey* was built specifically for the band in 1961, but it was a passenger only ferry and Warkentin is not sure if she is the same ship that's now called the *Indian Maiden*.

The routine maintenance of

the *Upper Canada* is nearly complete, but she is iced in at Owen Sound until the ice breakers arrive in the harbor in late March or early April.

The *Upper Canada*, which the band leases from Ontario Northland for \$6,000 per month, is expected to be back

in service between Cedar Point and Christian Island before the tourist season in May.

During the summer months, six person crews working two shifts a day are required to operate the *Upper Canada*. She carries up to 100 passengers and 12 vehicles on each trip.

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- What is a special ballot?
- I'm going to be absent on Election Day, how do I vote?
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- When are the polling stations open?

Call the Elections Alberta Information Centre

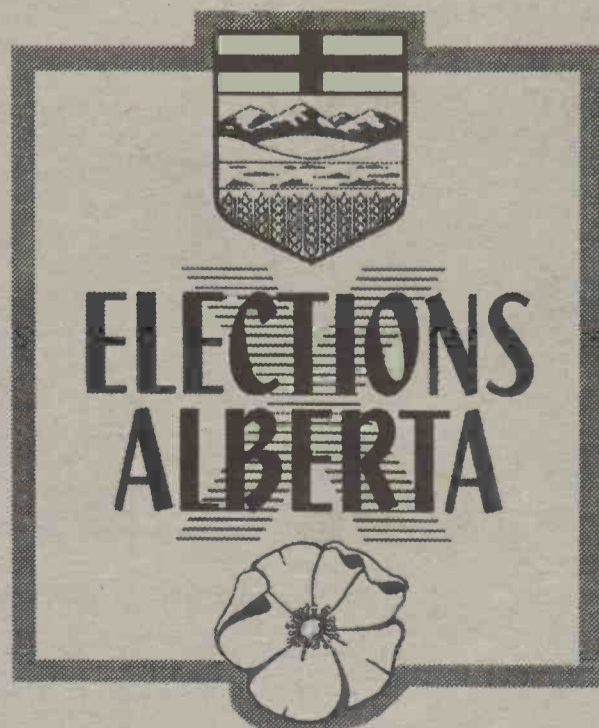
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Watch your local newspaper for additional Elections Alberta information about polling station locations, advance polls, candidates and more!

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Whether it's a new machine, software, hardware or accessories, there are literally thousands of computer retailers who advertise their services on the internet.

Buying computers on the Web

By Kenneth Williams
Windspeaker Staff Writer

EDMONTON

You would think that if you could surf the internet you wouldn't need a computer. But sometimes you want to upgrade, need new software or are just plain tired of the gear you have and you start looking for places to buy a new machine. The first place you could check is your Yellow Pages and that should give you enough information for local computer stores. There are also volumes of magazines out there that have advertisements for computer warehouses, stores and suppliers. But nothing compares to surfing the internet for finding computer retailers, dealers and sellers of different shapes, sizes and specialties.

The first thing you should do is figure out what kind of machine you are looking for because there is so much information available it could be overwhelming. For example, just using the Yahoo search engine and clicking on to "Computers", then "Personal Computers", then "Retailers" and you'll see a listing that looks something like this: *Top: Business and Economy: Companies: Computers: Retailers: Complete Listing.*

Choosing to search the *Complete Listing* will take some time as it downloads hundreds of retailers' names. It doesn't list the web page addresses, but just click onto any of the names and it will immediately come up.

On the top of the list will be the new retailers who have just joined the list. As mentioned

before, make sure you have at least an idea of what kind of system you are looking for because of the multitude of choices that will come up. You'll also discover systems that you thought were extinct, such as Commodores and Ataris, as well as some that are specialized for businesses and Computer Assisted Design.

Trying to search all of the system retailers would take hours. Just downloading their names to a text file in Word 5.1 occupied over 90 pages!

What becomes immediately apparent is that most of the retailers are selling PCs, which are IBM or cloned systems, as opposed to Macs. Right now PCs dominate the personal computing market, so that shouldn't be a surprise. If you want to buy a Mac system or clone, you will have to search a little harder. There are Mac retailers; they're just not as prevalent.

Either way, with the hundreds of retailers to choose from, you shouldn't have any problem finding any system at any price. On that note, almost all of the retailers were American and most of them considered their prospective customers to be in the United States. At first glance, the prices listed seem bargain-basement cheap, but after you factor in the exchange rate and Canada Customs' tariffs, you might be looking at one expensive machine.

It would also be worth your time to see if they'll even bother selling a machine to a customer in Canada. There's no point figuring out the exchange rate, shipping and handling charges, and the customs' tariff if the American re-

tailer is unwilling to sell it a Canadian in the first place.

There are Canadian retailers on the Yahoo comprehensive list, but you might have trouble spotting them right away as only two had the word "Canada" or "Canadian" in their business names.

The other thing you have to consider is warranty and technical support. It's one thing to buy a computer from a local retailer, who supplies on-site technical support if something goes wrong, and another if you purchase a machine over the internet and the hard drive crashes. What do you do?

Some retailers do offer technical support by contracting with retailers or computer repair companies in your area, or if you pack up the machine and mail it back to them. Otherwise, you're on your own if something goes wrong. It doesn't seem like much of a choice but you have to consider that the offer of technical support could affect the price of your machine.

If you're comfortable tinkering with the innards of your computer then you could save a lot of money by buying parts and accessories from discount warehouses and installing the equipment yourself.

Buying a machine over the internet could potentially save you lots of money. But if you have little or no experience with computers, get someone you trust to have on hand to help you find what you really need. If you buy through the internet you have to remember that it will be shipped to you, probably in separate pieces, and there won't be a salesman helping you put it together or load the software.

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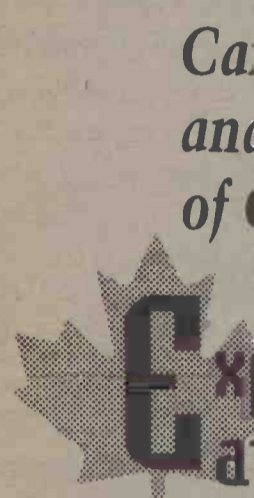
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Video questions every aspect of waste treatment plant

By R John Hayes
Windspeaker Staff Writer

SWAN HILLS, Alta.

The saga of the Swan Hills Special Waste Treatment Centre began in 1980. It was thought by many an ill-advised idea then; now, few doubt that the hundreds of millions poured into the plant could have been better spent doing almost anything else. As the province washes its hands of the whole issue, though, there's still the legacy of the plant, and it's a legacy that the members of the eight bands in the Lesser Slave Lake Indian Regional Council have to live with, day in, day out.

That legacy is pollution. *Poisoning Paradise: A Native View of the Swan Hills Waste Treatment Centre* details the concerns about pollution. After the 42-minute film, the viewer wants to think twice about the Swan Hills development, and perhaps about other developments, too.

The first question raised is perhaps the most important one addressed in the video: Why build it in the Swan Hills, anyway?

"Who's the idiot that said 'let's put it on top of the hill?'" asked regional council Grand Chief Jim Badger. The plant is located at the highest point in Alberta east of the Rocky Mountains, hundreds of kilometres from most industries, nowhere near a railroad and connected to the rest of the world by a couple of narrow, two-lane highways.

Swan Hills was obviously a political choice — everything is — but what was behind it? The

video doesn't suggest an answer, but it must have been a compelling one.

The economics of trucking the waste uphill to such a remote spot cannot have been a positive factor in the selection. Can it have been that non-Aboriginal nimby-ism — the "not in my back yard" attitude often seen towards heavy industry, garbage dumps, even busy streets — was brought to bear on the project, and Aboriginal people didn't have enough pull to make their voices heard?

Another question that's raised is also a simple one: Why did they expand the plant when it wasn't operating at capacity and didn't have any rational hope of ever reaching the new capacity? In 1990, the already controversial plant was made even bigger, resulting in the need to solicit shipments of toxic waste from outside Alberta just to make the place an economic go. It hasn't managed that, to date, but they're still trying.

Other questions also still don't have answers: What about the cozy relationship between the operators of the plant and the provincial government, one that's seen even the Ralph Klein Progressive Conservatives pump millions into the facility while cutting hundreds of millions from the province's health and education budgets?

What about the convenient fiction that the Native people, who have used the traditional area of the Swan Hills for centuries, are not directly affected by the plant, and therefore had no right to have a say at environmental hearings into the facility?

What about the ridiculously lax pollution standards that allowed the plant to be built without any adequate measure of the impact on the region? (Only this January, the government finally required the companies operating the plant to find out what hazardous material they have and what it might do to the environment around the plant.)

The worst chemicals in the world — stuff that is persistent, bio-cumulative and toxic such as PCBs and heavy metals — are being released into the environment at Swan Hills through spills and the effluent, which contains some incompletely burned elements which are lethal to surrounding life, and most lethal at the top of the food chain. Native people are at the top of the Swan Hills food chain.

Years ago, concerns were about cancer and the "acute lethality" of pollution. Now, there's concern about developmental disorders, chronic birth defects, immune system disorders, all things that are likely to be caused by the stuff trucked to and released from Swan Hills.

Poisoning Paradise is a good introduction to the subject, and throws a spotlight on the glaring gaps in the reasoning underlying waste treatment in the Swan Hills. Despite mediocre production values, the video makes a compelling argument for further investigation into the plant.

Copies of the video, priced at \$23.69, can be ordered from Rainbow Bridge Communications, #305, 10168 - 100A Street NW, Edmonton, AB T5J 0R6. Call (403) 413-6512 for information.

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**Community Events
are on page 8.**

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Calgary Native Women's

EMPLOYMENT OPPORTUNITY

EXECUTIVE DIRECTOR

The Calgary Native Women's Shelter Society is seeking an Executive Director for the Calgary Native Women's Shelter. The Executive Director's responsibilities include: full responsibility of planning, directing, and administering the shelter; plans, organizes, and monitors the Shelter, educational programs, social projects, Outreach program operations, functions, activities, services, and staff. The Executive Director reports to the Board of Directors and is responsible for assisting the program Managers with program planning, program development, and program supervision.

Qualifications should include: a degree in the Social Sciences with extensive knowledge in Native family violence amongst women and children; excellent organizational skills, communication, and interpersonal skills; excellent management and supervisory skills; fluency in a Native language an asset.

Salary and benefits commensurate with qualifications and experience.

Competition deadline closes at 4:00 pm March 31, 1997.



Applications may be faxed to (403) 531-1977 or mailed to: Calgary Native Women's Shelter Society, Box 6084, Station A, Calgary, Alberta T2H 2L3, ATTENTION: Advisory Committee, NO PHONE CALLS PLEASE!!

Shelter Society

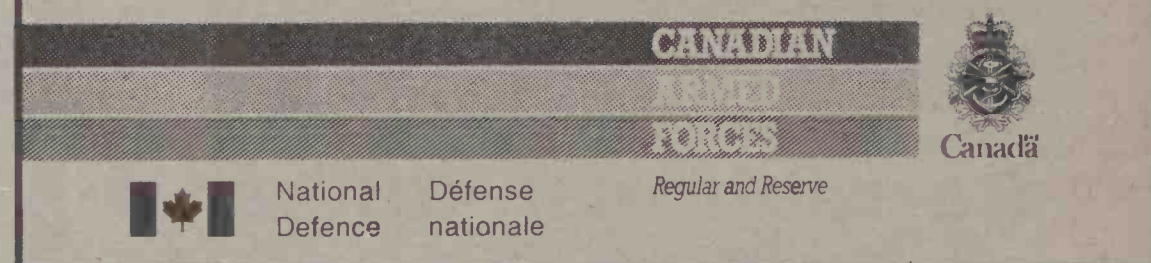
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WE'RE ONLINE:

Husky Oil

HUSKY OIL is a dynamic, equal opportunity petroleum company ranking among Canada's top producers of crude oil, natural gas and sulphur. Currently, an exceptional opportunity exists in our Human Resources department, in Calgary, for an:

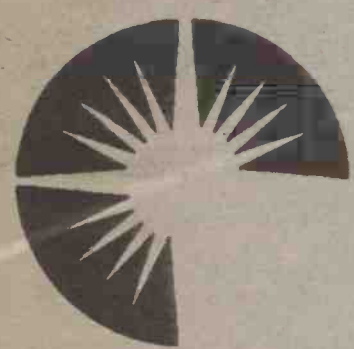
Aboriginal Affairs Coordinator

The successful candidate will be responsible for coordinating the development of the long-term strategic direction for Aboriginal Affairs within Husky Oil. Specific duties include maximizing potential employment and business opportunities for Aboriginal people in conjunction with Husky's business activities; and acting as liaison between Husky Oil, the Aboriginal community, government agencies and Aboriginal business and industry. You will also monitor Aboriginal issues and represent the company on external related committees, agencies and organizations; coach and train management and project teams on Aboriginal culture, customs and protocols; and actively participate as a member of project teams. Assisting other Human Resources functions, such as staffing, when required, is also a component of this position.

To qualify, you possess a Business diploma or University degree along with a minimum of six years' experience in dealing with the Aboriginal community, government and industry, resulting in contacts in these areas. Experience in contract negotiation, development and management, complemented by solid communication, administrative, organizational and presentation skills and a broad knowledge of the oil industry are essential. General Human Resources experience would be an asset.

Please apply in writing, quoting File #CY97005, prior to March 7, 1997. All applicants are thanked in advance and advised that only individuals selected for interviews will be contacted.

Husky Oil Operations Ltd.
Human Resources Department
Box 6525, Station "D"
Calgary, Alberta T2P 3G7



Executive Director - B.C.

The Board of the BC Chapter of the Canadian Council for Aboriginal Business is seeking an Executive Director to be a part of the organization's future. Through creative development and delivery of new initiatives and services, the Executive Director will expand and improve our relationships with the aboriginal and business communities.

The Organization:

The BC Chapter opened in 1992 as an affiliate of the national Canadian Council for Aboriginal Business (CCAB), a non-profit charitable organization.

The Future:

The BC Chapter is working to create a climate of mutual respect, understanding and cooperation by building bridges and forming business partnerships among Aboriginals and non-Aboriginals.

The BC Chapter has focused on placing Aboriginal youth into businesses through its internship programs, providing valuable work experience. The expansion of that service and the introduction of new initiatives which benefit the Aboriginal and business communities is the focus of our future direction.

The Skills:

A commitment to entrepreneurial education is required combined with post-secondary qualifications, or equivalent, and 3-5 years of business or non-profit sector management and leadership, marketing, community relations, band or account management, small business or project management experience. Experience working with Aboriginal business and within Aboriginal communities is essential.

The Job:

As Executive Director you will be accountable to the Board of Aboriginal and business leaders

through the co-chairs for the day-to-day administration and supervision of the office operation including the financial requirements, membership and Board relations, planning, community and business relationship development and reporting. Working with committees of the Board you will be involved with fundraising, membership drives and new initiative development driven by the needs of the Aboriginal communities and business. These initiatives may include cross-cultural services, professional development services, employment equity counselling, networking and aboriginal market access as well as internship placements.

The Candidate:

The successful candidate will be a creative, self-directed communicator with marketing and relationship-building skills. You must have existing contacts in the BC Aboriginal and business communities and a strong ability to develop new contacts. You must be capable of listening to diverse views and seeking consensus while remaining focused on setting priorities and direction and coordinating resources to achieve these goals. A contagious and passionate commitment to the benefits of Aboriginal and business relationship building is essential.

Mail or Fax your resume to:

BC Chapter
Canadian Council for Aboriginal Business
Suite 208 - 190 Alexander Street
Vancouver, B.C. V6A 1B6
Attention: Selection Committee of the Board
Fax: (604) 684-2988

Canadian Council for Aboriginal Business

Check out what Drew has to say...on page 9!



Case Management Officer

Correctional Service of Canada

Various locations in the Prairie Region
(Saskatchewan, Alberta, Manitoba)

The Correctional Service of Canada anticipates vacancies for Case Management Officers to be responsible for the case management plans of inmates within penitentiaries or parole. The key activities to accomplish this responsibility are; assessing and/or managing the criminal risk of offenders during incarceration and on conditional release. The salary range for this position is from \$36,417.00 - \$45,515.00 per annum.

Candidates must have a university degree with a specialization in Sociology, Psychology, Social Work, Criminology or any field relevant to the duties of the position. Experience interviewing, counselling and identifying and assessing human behaviour is essential.

Proficiency in the use of the English language is required.

Send your application or resume, with proof of education, qualifications by 21 March, 1997 quoting competition number 97-CSC-PRA-OC-23, to: W.J. Richards Senior Staffing Consultant, Correctional Service of Canada, RHQ, P.O. Box 9223, 2313 Hanselman Place, Saskatoon, Saskatchewan, S7K 3X5

An Eligibility List will be produced and may be used to staff positions in various locations in the Prairie Region.

Correctional Officer 1

Correctional Service of Canada

Various locations in the Prairie Region
(Saskatchewan, Alberta, Manitoba)

Open to residents of the prairie provinces.

The Correctional Officer supervises and controls inmate movement and activities within the institution and performs institutional security checks; is actively involved in the case management process for inmates and participates in a correctional team responsible for the development and implementation of programs. Salary on appointment is \$29,321 per annum.

Successful completion of secondary school education or equivalent is essential. Preference may be given to applicants who possess post-secondary education in such disciplines as criminology, criminal justice, social services and social sciences. You require significant experience working with people where good interpersonal skills are important in performing the job; or an acceptable combination of education and experience. This is casual employment and entails shiftwork.

Selected candidates will be required to successfully complete the 8 week Correctional Training Program before being considered for employment. An allowance of \$280 per week is paid during training. Any offer of training is subject to satisfactory medical clearance by Health Canada. Current certification in Standard First Aid and CPR - Level C and a valid Class 5 Drivers License are required. Proficiency in the English language is essential. An Enhanced Reliability security clearance will be conducted.

If you are interested in this position, please submit your application/resume and proof of education by 21 March, 1997, quoting reference number 97-CSC-PRA-OC-26, to: W.J. Richards Senior Staffing Consultant, Correctional Service of Canada, RHQ, P.O. Box 9223, 2313 Hanselman Place, Saskatoon, Saskatchewan, S7K 3X5.

We thank all those who apply and advise that only those selected for further consideration will be contacted. Preference will be given to Canadian Citizens.

We are committed to Employment Equity.

Vous pouvez obtenir ces renseignements en français.



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Imperial Oil

Post-Secondary Native Educational Awards

As an integral part of its Aboriginal Affairs Program, Imperial Oil Resources Limited will be presenting four Educational Awards in 1997 to Indian (status and non-status), Inuit, and Metis applicants who meet necessary qualifications.

The awards will be:

- annual awards of \$3,500 for up to two academic years of college or technical training.
- annual awards of \$4,500 for up to four academic years of university.

To be eligible a Native must:

- be enrolled in a full course load of studies relevant to the petroleum industry, leading to a diploma or degree

(such as engineering, geology, geophysics, accounting, computer science, or petroleum technologies).
• have been a resident of Saskatchewan, Alberta, British Columbia, Yukon, or the Northwest Territories for at least one year immediately prior to applying for the award.

Applications, accompanied by a photocopy of high school or post secondary transcripts must be received by June 15, 1997.

If you or someone you know is interested in the Native Educational Awards Program, simply contact your nearest educational institution for more information or contact:

**Coordinator
Native Educational Awards Program
Imperial Oil Limited
237 Fourth Avenue S.W.
P.O. Box 2480, Station 'M'
Calgary, Alberta T2P 3M9
Phone (403) 237-2225**

EMPLOYMENT OPPORTUNITY

CHIEF OF POLICE

Lesser Slave Lake Regional Police Service

Lesser Slave Lake Regional Police Service is seeking a Chief of Police

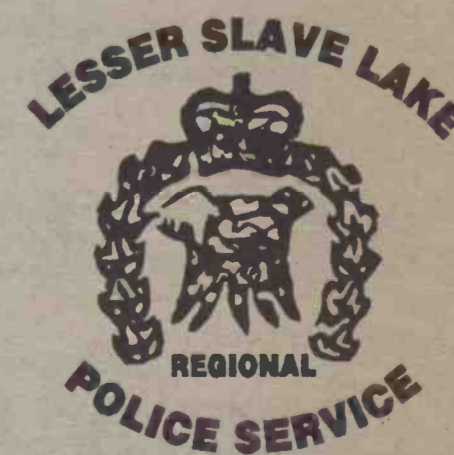
QUALIFICATIONS:

- Canadian Citizen.
- 18 years or older.
- Possess no criminal record.
- 10 years or more policing experience.
- Be of good character.
- Possess excellent leadership and administration skills.
- Ability to speak Cree is an asset.
- Knowledge of Cree culture, customs and traditions.
- Physically fit, good muscular development with above average cardiovascular and aerobic fitness.
- Grade 12 education or equivalent G.E.D.
- Must meet Lesser Slave Lake Regional Police Service vision standards.
- Must possess a valid class 5 Alberta Driver's License.
- Comfortable working with the Police Commission which is composed of representatives from the eight Indian reserve communities.

SALARY: Negotiable

Please send or fax resumes in confidence to:

**Catherine Twinn
Chairperson
L.S.L. Regional Police Service
Box 1460
Slave Lake, Alberta
T0G 2A0
Fax: (403) 849-5099**



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MAINTENANCE / RELIABILITY
Position No. 102 (Electrical)
Position No. 103 (Instrumentation)

Suncor is searching for Instrumentation Engineers. Engineering techniques and equipment availability. The following systems:

TDC 3000 ENCLAVE FOR PRODUCT ALLEN CUTLER-HAMMETT BENTLEY NEVADA

To qualify for these positions a B.Sc. in Engineering, 3 years of related experience and membership in APEGGA is required.

Suncor Inc. one of Canada's largest companies and a world leader in technology development... following skilled individuals... Fort McMurray;

LABORATORY SUPERVISOR

Reporting to the Manager, the incumbent is accountable for the effectiveness of the chemistry problem solving coordination, assistance in Laboratory Supervision, facility maintenance and will ensure the continuing management in the Laboratory up to the LIMS management system.

EXPERIENCE & EDUCATION

- B.Sc. In Chemistry with substantial experience in laboratories will be an asset.
- minimum 3 years of analytical laboratory experience
- excellent interpersonal skills imperative
- well developed organizational and computer skills necessary

Celebrating



Degree opportunities

- First Nations Careers (604) 822-5200
- Native Indian Education Program (604) 822-5200
- Ts'kel Graduate Studies (604) 822-5200
- First Nations Studies (604) 822-5200

For information on any of the above, visit us at...

CAREERS AND TRAINING

Suncor Inc. one of Canada's most dynamic energy companies and a world leader in oil sands mining and technology development, is currently seeking the following skilled individuals to join our operations in Fort McMurray:

MAINTENANCE / RELIABILITY ENGINEERS
Position No. 102 (Electrical)
Position No. 103 (Instrumentation)

Suncor is searching for Senior Electrical and instrumentation Engineers to develop the Reliability Engineering techniques for measuring and improving the equipment availability. In our Upgrader, we utilize the following systems:

- TDC 3000 ENVIRONMENTAL SYSTEMS FOR AIR & WATER
PRODUCT QUALITY ANALYZERS
ALLEN BRADELY PLC'S
CUTLER-HAMMER SWITCHGEAR
BENTLEY NEVADA VIBRATION MONITORING

To qualify for these positions, candidates will have a B.Sc. in Engineering, combined with a minimum of five years of related experience, and be eligible for membership in APEGGA.

The salary for these positions will range from \$60,000 to \$87,000 depending on experience. In addition, Suncor provides an above-average benefits package which includes a savings plan where the company contributes up to 7.5% of the employee's base salary after one year of service. A generous relocation package is also provided.



Aboriginal Affairs
P.O. Box 4001
FORT McMURRAY, Alberta
T9H 3E3
Phone: (403) 743-7684
Fax: (403) 791-8313

Suncor Inc. is committed to employment equity and encourages applications from all qualified individuals.

While we sincerely appreciate the interest of all applicants, only those candidates selected for an interview will be contacted.

Suncor Inc. one of Canada's most dynamic energy companies and a world leader in oil sands mining and technology development, is currently seeking the following skilled individuals to join our operations in Fort McMurray:

LABORATORY SPECIALIST

Reporting to the Manager, Laboratory Services, the incumbent is accountable for the improvement of the effectiveness of the Laboratory by providing analytical chemistry problem solving capabilities, customer project coordination, assistance to Laboratory Supervision for loss management and facility maintenance improvements. This position will ensure the continuity of information management in the Laboratory by acting as a back up to the LIMS manager.

EXPERIENCE & EDUCATION REQUIREMENTS:

- B.Sc. In Chemistry (other qualifications together with substantial experience in analytical laboratories will be considered)
minimum 3 years of broad hands-on background in analytical laboratories & analytical instrumentation
excellent interpersonal & communication skills imperative
well developed organizational, problem solving & computer skills necessary



Aboriginal Affairs
P.O. Box 4001
FORT McMURRAY, Alberta
T9H 3E3
Phone: (403) 743-7684
Fax: (403) 791-8313

Suncor Inc. is committed to employment equity and encourages applications from all qualified individuals.

While we sincerely appreciate the interest of all applicants, only those candidates selected for an interview will be contacted.

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Degree opportunities:

- First Nations Health Careers (604)822-2115
Native Indian Teacher Education Program (604)822-5240
Ts'kel Graduate Studies (604)822-2085
First Nations Legal Studies (604)822-5559

Advising for First Nations students also available in:

- Forestry (604)822-0651
Professional Sciences Access Program (604)822-5854
Science (604)822-3659
Arts (604)822-5125 or (604)822-8765
School of Social Work (604)822-3520

Youth Programs:

- Summer Science (grades 8-12)
Synala Honours (grade 11)
Synala Arts & Science Early
Call FNHC at (604)822-2115

Longhouse Services:

- Childcare (604)822-0686
Counselling (604)822-0963
Sty-Wet-Tan Rentals (604)822-5023
Xwi7xwa Library (604)822-2385
http://www.library.ubc.ca/xwi7xwa/

First Nations House of Learning
University of British Columbia, The Longhouse
1985 West Mall, Vancouver, B.C. V6T 1Z2
http://www.longhouse.ubc.ca

For Information on any of the Above, Write:

NATIVE FAMILY / SCHOOL LIAISON WORKER

The Longview School/Eden Valley Group is seeking a Native Family School Liaison Worker to work in partnership with native and non-native students/children as well as with administration and staff of Longview, Eden Valley and Oilfields Schools.

The ideal candidate will have:

- training and/or experience in social work, child care, counseling or education.
an in-depth knowledge of Stoney culture and history excellent organizational, interpersonal and communication skills
a strong desire to assist families and children with their educational concerns
the ability to speak Stoney and network within the Aboriginal community.
their own reliable transportation.

Salary will be commensurate with education and experience. Please forward resume, references and a statement of your philosophy of Aboriginal education by: 9:00 a.m. March 5, 1997

Longview School/Eden Valley Working Group
Box 220, Longview, AB. T0L 1H0
Phone: (403) 558-3945 Fax: (403) 558-2152

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EXECUTIVE DIRECTOR

MASKWACHEES CULTURAL COLLEGE

Maskwachees Cultural College is a progressive and innovative Private Post-Secondary Institution owned and directed by the Four Cree Nations of Hobbema, Alberta. It offers a wide range of programs and services primarily to First Nation students. It has a student body of about 400 and a staff of about 35. Programs include a two-year University Transfer Track, a Community College Track focusing on employment preparation at both Certificate and Diploma levels, an Alberta Education approved Adult High School, and several special projects, activities and services. The College bases its work on a Cree cultural philosophy of human development and utilizes the teachings and principles of Cree culture in all of its functions.

The Executive Director reports to the Board of Governors, provides administrative and professional leadership and coordination to Faculty, Staff and Students. A thorough knowledge, understanding of and commitment to the principles of Cree culture and to the role of culture in assisting human development are required. The Executive Director should have academic qualifications at the Master's level and, preferably, at the Doctoral level. Previous experience should have provided an in-depth understanding of post-secondary institutions and learning. Applicants should have had an extensive administrative experience in a senior capacity and a demonstrated ability to work successfully within First Nations communities. Names of at least three references should be included. A competitive salary and a Comprehensive Benefits Package are provided.

This appointment begins on July 1, 1997. A package of information is available by request. Interested persons should submit a resume together with a letter stating a personal philosophy of education, training and human development within an Indigenous cultural framework, on or before March 26, 1997, to:

Selection Committee
Board of Governors
Maskwachees Cultural College
Box 360, Hobbema, Alberta
T0C 1N0

Telephone: (403) 585-3925
Fax: (403) 585-2080
E-Mail: mcc@www.wtc.ccnnet.ab.ca

Maskwachees Cultural College



CAREER OPPORTUNITY



The Faculty of Education, Simon Fraser University,

invites applications for a tenure-track position in First Nations Education at the assistant or associate professor rank. The successful candidate should have an earned doctorate in First Nations education or a related discipline by the time of appointment. The prospective appointee should show strong promise as a researcher and be prepared to be active in current Faculty programs in First Nations Education, including off-campus teacher education and masters degree programs. Teaching duties will include courses in First Nations education at the graduate and undergraduate level, as well as in the pre-service Professional Development Program. Experience with First Nations in B.C., community-based teaching, and program development, as well as a demonstrated ability to work effectively as a member of a team are desirable assets.

Applicants should forward a letter of application indicating teaching and research interests, a transcript of doctoral courses, title and abstract of dissertation (or proposal if dissertation is in progress), current curriculum vitae, evidence of scholarly publication and the names and addresses of three references to: Dr. Robin Barrow, Dean of Education, Simon Fraser University, Burnaby, B.C., V5A 1S6 (phone: (604)291-3148, FAX (604)291-4576). Applications will be received until April 30, 1997.

In accordance with Canadian Immigration requirements, this advertisement is directed to Canadian citizens and permanent residents. Simon Fraser University is committed to the principle of employment equity, and offers equal employment opportunities to qualified applicants. SFU is actively seeking applications from persons of First Nations origin for this position.

LETHBRIDGE COMMUNITY COLLEGE

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CRIMINAL JUSTICE CERTIFICATE

There is a strong demand for employment of Native persons in all aspects of Canada's Criminal Justice System. This two-year Certificate program prepares graduates to work in either Corrections or Law Enforcement.

The program offers intensive upgrading assistance, while students complete regular course work at an appropriate pace and tempo. Employment opportunities following graduation are excellent, or graduates may continue their education to a diploma program.

For more information, please call the Lethbridge Community College Admissions Office at: (403) 382-6951 or Toll Free 1-800-572-0103. Visit our website at: <http://www.lethbridgecc.ab.ca>



LETHBRIDGE COMMUNITY COLLEGE

POUNDMAKER'S ADOLESCENT TREATMENT CENTRE

Poundmaker's Adolescent Treatment Centre requires:

1. Adolescent Addictions Counsellor
2. Adolescent Addictions Counsellor Aide

Shift work involved. Must have an educational background in addiction counselling skills.

3. Recreation Coordinator

Involves shift work of 1:00 pm to 9:00 pm Monday to Friday. Must have an educational background in recreational therapy.

Please submit resumes to:

Poundmaker's Adolescent Treatment Centre
4637 - 45 Avenue
St. Paul, Alberta
T0A 3A3

Attention:
Emile Ward, Director



Applications will be accepted until 4:30 pm, March 7, 1997.

CAREER OPPORTUNITY

National Aboriginal Publisher seeks B.C. Editor. Knowledge of B.C. Aboriginal culture(s), language(s), communities and issues essential. Solid writing and editing skills a must.

Please submit resumes and samples of work to:
Debora Lockyer, Managing Editor
Aboriginal Multi-Media Society (AMMSA)
15001-112 Avenue, Edmonton, AB T5M 2V6
Fax: (403) 455-7639 • E-mail: edwind@ammsa.com

EMPLOYMENT OPPORTUNITY



SASKATCHEWAN INDIAN FEDERATED COLLEGE FIRST NATIONS CANDIDATES WILL BE GIVEN PREFERENCE Exemption #93-13

SIFC is a First Nations controlled university college with campuses in Regina and Saskatoon and the Extension and Northern Operation Department in Prince Albert. Federated with the University of Regina since 1976, SIFC offers undergraduate and graduate university courses in an environment of First Nations cultural affirmation. With over 1,500 students on and off campus, SIFC has been an innovator in the development and delivery of academic programs geared to meeting the unique needs of indigenous peoples. Degrees and Certificates are offered in 10 different academic areas.

SIFC is accepting applications for FACULTY POSITIONS in the following areas (subject to budget approval): Positions will start July 1, 1997.

The Indian Studies Department of the Saskatchewan Indian Federated College is presently seeking to fill two permanent-track faculty positions at the SIFC Regina campus. Both candidates must possess the following qualifications:

- Proven knowledge and experience in Aboriginal cultures, traditions and contemporary issues
- Demonstrable commitment to, and experience in, multidisciplinary scholarship, research and curriculum development
- Demonstrable experience and ability in community-based applied research in candidate's area of specialization
- The ability to speak an Aboriginal language is an asset

In addition to the above, candidates for the first position must possess a PhD with experience in multidisciplinary graduate level instruction, supervision and program development. Candidates for the second position must possess a Masters Degree (PhD or equivalent preferred) with a strong multidisciplinary background in Indian/Native History in Canada and at least one of the following areas: Economic geography, Economic history, Indigenous economic systems and Economic development.

Salaries for both positions commensurate with experience and qualifications.

Serious candidates are encouraged to send a letter of application complete with a curriculum vitae and the names and addresses of three references by March 15, 1997 to:

Winona Stevenson, Department Head
Indian Studies Department
SIFC, Saskatoon campus
710 Duke Street
Saskatoon, SK S7K 0P8
Ph: (306) 931-1828 Fax: (306) 665-0175

PLEASE QUOTE COMPETITION NUMBER WHEN APPLYING: 96037FAC

SCIENCE DEPARTMENT

The Science Department at the Saskatchewan Indian Federated College (SIFC) invites applications for a faculty position in Indian Health Studies, effective September 1, 1997.

Candidates are required to have at least a Masters degree, preferably a Ph.D in a Science and Health related area with demonstrated excellence in teaching and research. Consideration will be given to candidates with outstanding experience and contributions to First Nations people in Health related fields.

Application for this position should be forwarded by April 15, 1997.

Academic rank and salary commensurate with qualifications and experience. SIFC offers a competitive compensation and benefits package.

Interested candidates for this position should forward their curriculum vitae, 3 references and a letter of application to:

SIFC Human Resources
118 College West Bldg.
University of Regina
Regina, SK S4S 0A2
Ph: (306) 565-5452 Fax: (306) 586-4003

PLEASE QUOTE COMPETITION NUMBER WHEN APPLYING: 96039INHS

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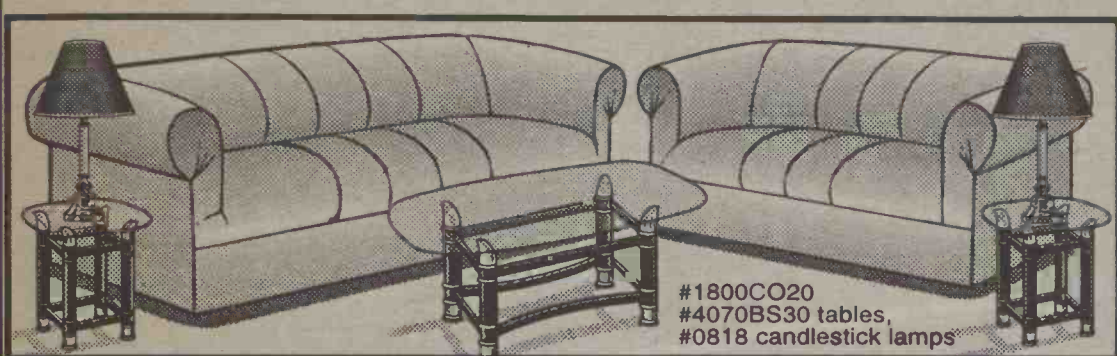
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#1800CO20
#4070BS30 tables,
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Includes sofa, loveseat,
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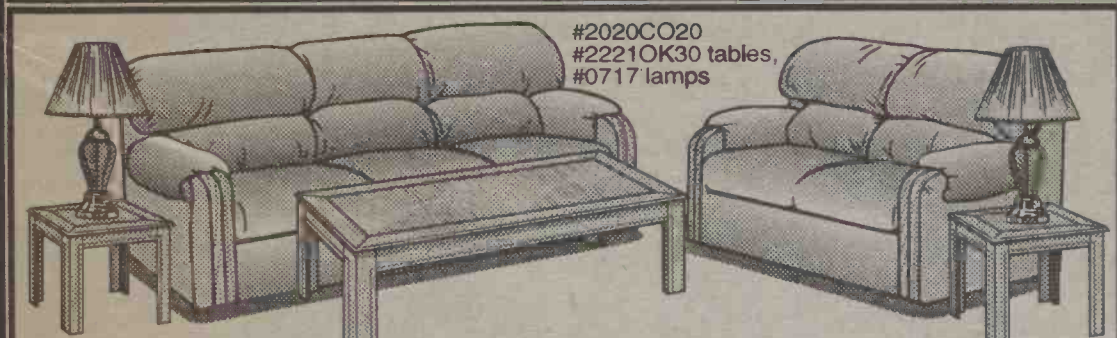
#3900SO20
#P990BK30 tables,
#0818 candlestick lamps



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3 piece table set & 2 lamps.

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#4070BS30 tables,
#0818 candlestick lamps



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CURRENT POSTING: Community Development Worker
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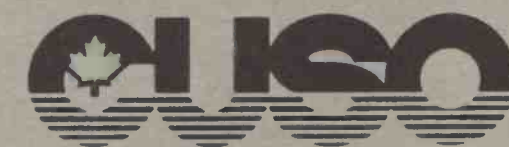
JOB DESCRIPTION: Assist with: human rights and land rights cases; organizational development of Bulgalda, a new NGO representing the Barabaig people; development of other community programs.

EXPERIENCE: Minimum five years experience: working with marginalized ethnic minorities; community development work and administration in an NGO context; using participatory approaches to planning and decision-making.

APPLICATION DEADLINE: April 15, 1997

FOR MORE INFORMATION:

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(403)283-2871
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METIS NATION OF ALBERTA

13140 - ST. ALBERT TRAIL, EDMONTON, ALBERTA T5L 4R8

RESUMES REQUIRED

The Metis Nation of Alberta is undergoing CHANGE. Restructuring will create opportunities for individuals who are seeking CHALLENGING positions within a dynamic organization.

The Metis Nation of Alberta provides technical support to Local Community Development in a variety of areas:

- Economic Development and Tourism
- Municipal Government and Housing
- Social Services
- Education, Advanced Education, Career Development and Employment
- Labour Market Development

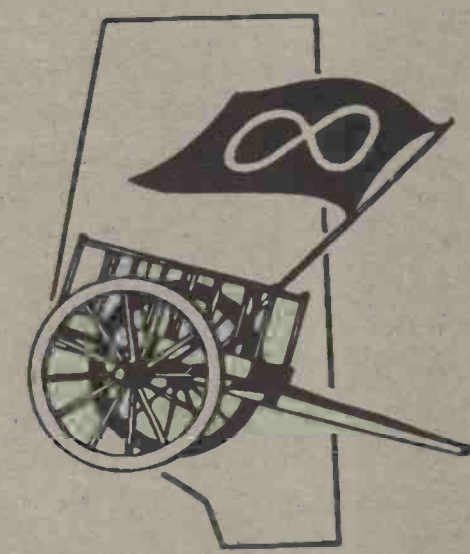
The Metis Nation of Alberta conducts RESEARCH AND DEVELOPMENT in the areas of:

- Health • Enumeration • Justice
- Youth and Elders • Culture

An inventory is being created. If you or your firm is interested in providing services in a variety of fields, the MNAA wants to hear from you. You are encouraged to send your correspondence of intent and/or resumes to the attention of:

Ms. Lena Phillips,
Personnel Unit
Metis Nation of Alberta Assoc.
13140 St. Albert Tr.
Edmonton, AB
T5L 4R8

Faxes or telephone calls will not be accepted. Only original documents please.

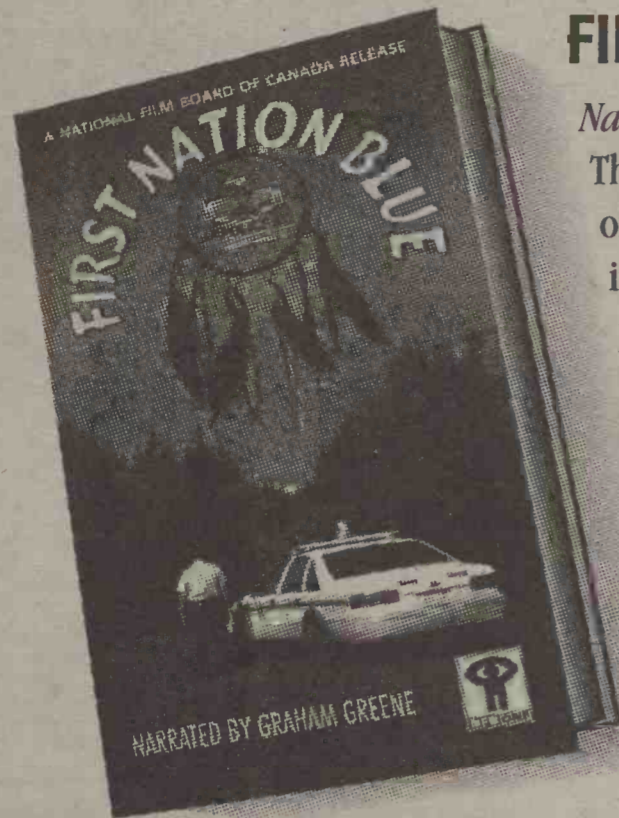


METIS NATION OF ALBERTA

From the National Film Board of Canada

New on video!

Community Policing



FIRST NATION BLUE

Narrated by Graham Greene

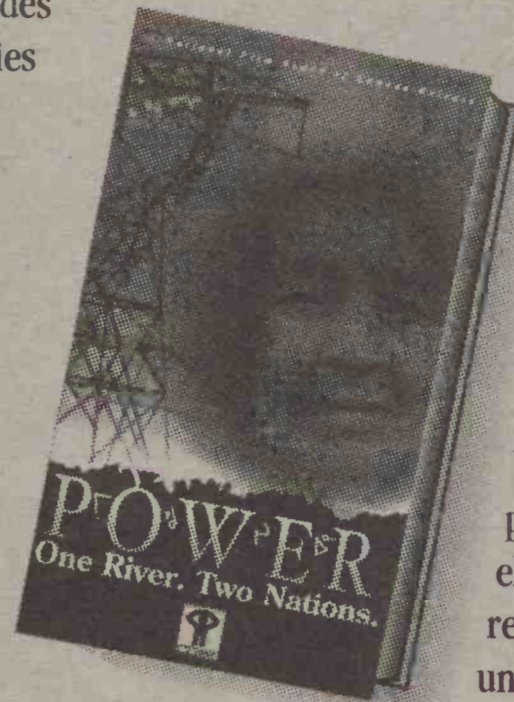
This powerful documentary uncovers the changing attitudes of the police officers who serve First Nations communities in Ontario. Intercutting actual patrol footage with the personal stories of several officers, we see first-hand the relationships the officers have developed with the people they serve, what effect their work has on their private lives, and the problems affecting Native communities today. *Ages 13 and up*

Director: Daniel Prouty

Producer: Kent Martin

48 minutes 9196 049/EWNAJ \$26.95

Environmental Activism



POWER

"...inspirational...rivetting..." TORONTO STAR

When Hydro-Québec announces its intention to proceed with the enormous James Bay II hydroelectric project, the 15,000 Cree who live in the region decide to stand up to the giant utility. With unprecedented access to key figures such as Cree leader Matthew Coon-Come and U.S. environmental

activist Robert Kennedy Jr., *Power* is the compelling, behind-the-scenes story of the Cree's five-year battle to save the Great Whale River and their traditional way of life. *Ages 13 and up*

Director: Magnus Isacson

Producer: Glen Salzman

77 minutes 9196 089/EWNAJ \$34.95

Political Activism

HALF A WORLD APART... AND A LIFETIME AWAY

In 1995, after a summer of violence and standoff near two Native reserves, Grand Chief Ovide Mercredi made a pilgrimage to India to meet with Gandhians who follow what the Mahatma set out as a means of forging that Indian state. In this intimate portrait, one leader explores the life and teachings of another, and in doing so, confirms a belief in the necessity to pursue paths of non-violent political action and social/economic reconstruction. *Ages 13 and up*

Directors: David Balcon, Carol Geddes

Producers: David Balcon, Jerry Krepakevich

52 minutes 9196 140/EWNAJ \$26.95



Cultural Renewal

PLACE OF THE BOSS: UTSHIMASSITS

1997 GENIE NOMINEE! Best Documentary

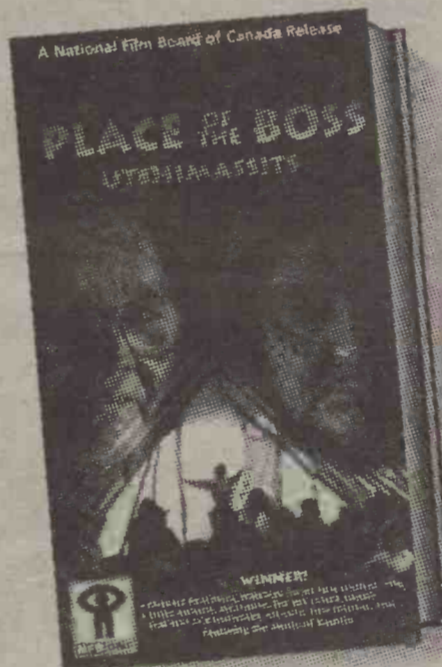
In the mid-1960s, the Mushuau Innu were pressured by church and state to give up their nomadic life and settle in Davis Inlet, Labrador. In February, 1992, six children died in a house fire in the settlement. The national media seized upon the story as a stark example of the pain and despair associated with the loss of traditional culture. For the people

themselves, the tragedy was the starting point in a process of reflection and change. A behind-the-headlines look at the recovery now underway. *Ages 13 and up*

Director: John Walker

Producers: Peter d'Entremont, John Walker, Mike Mahoney

49 minutes 9196 112/EWNAJ \$26.95



Anti-Racism

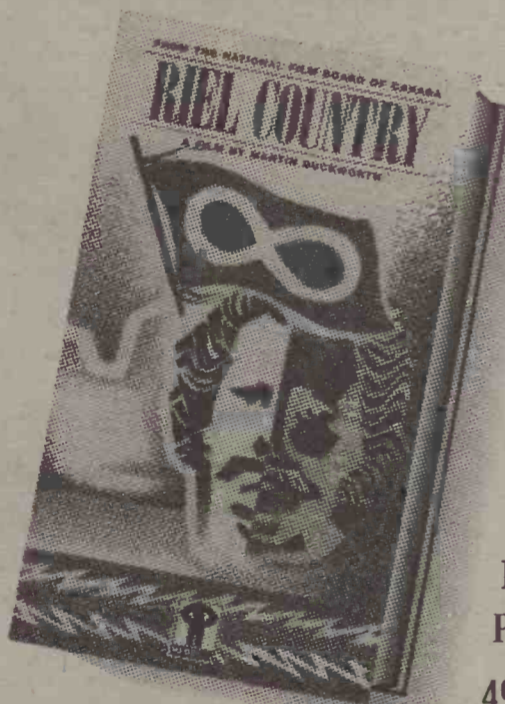
RIEL COUNTRY

High school students from the predominantly Aboriginal North End of Winnipeg and the Francophone district of St. Boniface, work together to produce a play on the origins of the Métis — a theme which links both groups to Louis Riel's dream of a society in which respect for difference is a founding principle. *Ages 13 and up*

Director: Martin Duckworth

Producers: Jacques Vallée, Joe MacDonald

49 minutes 9196 013/EWNAJ \$26.95



These videos are closed captioned. A decoder is required.

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RIEL COUNTRY	9196 013/EWNAJ	\$26.95		\$
POWER	9196 089/EWNAJ	\$34.95		\$
PLACE OF THE BOSS: UTSHIMASSITS	9196 112/EWNAJ	\$26.95		\$

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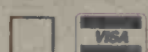
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